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Institut Simone de Beauvoir Institute

# FEMME



**ANNUAL REPORT**  
**RAPPORT ANNUEL**  
**1981 - 82**

INSTITUT SIMONE DE BEAUVOIR

SIMONE DE BEAUVOIR INSTITUTE

ANNUAL REPORT

1981 - 1982

RAPPORT ANNUEL

Textes receillis et préparés par:  
Compiled and edited by:

Victorya Monkman  
Juliette Laplante-L'Héroult

Vol. IV

This annual report is gratefully dedicated to the memory of Senator Thérèse Forget-Casgrain, 1896 - 1981, C.C., O.B.E., L.L.D. She gave the women of Quebec the courage and dignity of her presence, and through her work in the cause of human rights, gave us much more than the vote.

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Ce rapport annuel est offert en femmage à la mémoire de Mme Thérèse Forget- Casgrain, Sénatrice, 1896 - 1981, C.C., O.B.E., L.L.D. Elle nous a non seulement permis d'obtenir le droit de vote, mais par l'ardeur qu'elle a mise à défendre les causes humaines qui lui tenaient à cœur, elle nous laisse un exemple de courage et de dignité, dont on ne peut que s'inspirer.

COVER/COUVERTURE: Symbole du Premier Colloque international sur la recherche et l'enseignement relatifs aux femmes.  
Conception de Lise Charbonneau de Lavalin Inc.

NOTE: Although this report is essentially bilingual, some of the entries appear in one language only.

REMARQUE: Bien que ce rapport soit essentiellement bilingue, certains articles ne paraissent qu'en une seule langue.

Special thanks to Véronique Verthuy for her invaluable technical assistance and her command of the micro-technology revolution.

L'INSTITUT SIMONE DE BEAUVOIR INSTITUTE

RAPPORT ANNUEL - ANNUAL REPORT

1981 - 1982

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I

## INTRODUCTION

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Mair Verthuy  
Principal

The Institute is still here and growing by the day. This fourth annual report will reveal some of the changes that have taken place and the sense of purpose and cohesion that continues to develop.

The year has been marked by our change in status from an experimental project to a recognized part of the university community. Indeed, what distinguishes us in many ways from other Women's Studies programmes is our insertion in the University structures. We have space and staff of our own, including a reading room, a lounge, and seminar rooms. Some faculty have their offices in the Sir George Williams house. This gives us a physical presence and a visibility that not all programmes enjoy. There are, of course, drawbacks to such recognition, but we believe they are outweighed by the advantages. Other programmes, while carrying credit, have preferred to remain more autonomous, to establish a psychological distance between themselves and the institution to which they belong. Yet others seem to have elements of both these solutions. No doubt we have all chosen what corresponded to our particular collective interests. It would be instructive to compare the results.

Be that as it may, we offer this Annual Report No. 4 as another episode in what we hope will be the ongoing saga of the Simone de Beauvoir Institute.

To be continued in our next!

I

AVANT-PROPOS

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Mair Verthuy  
Directrice

L'Institut est toujours là et progresse de jour en jour. Ce quatrième rapport annuel rendra compte des transformations que nous avons connues, de notre détermination à poursuivre nos objectifs tout en témoignant de notre souci de cohésion.

Cette année a été marquée par notre changement de statut. L'Institut n'est plus un projet expérimental mais une entité reconnue de la communauté universitaire. C'est cette insertion dans les structures de l'université qui nous différencie d'ailleurs des autres programmes en Etudes de la Femme. Nous disposons d'espaces et d'un personnel bien à nous. Nous jouissons également d'une salle de lecture, d'un salon et de salles de séminaire. Certain/e/s professeur/e/s ont leur bureau à la maison du campus SGW. Tout cela nous assure une présence physique, une 'visibilité' dont ne jouissent pas tous les programmes. Si une telle reconnaissance ne va pas sans inconvénient, nous croyons que les avantages l'emportent. Dans d'autres institutions, l'on a choisi la voie opposée, rester endehors des structures, maintenir une distance psychologique entre soi et l'université. D'autres enfin, empruntent aux deux solutions. Sans doute avons-nous choisi ce qui correspond le mieux à nos intérêts collectifs particuliers. Il serait intéressant de toute manière de comparer les résultats obtenus.

Quoi qu'il en soit, ce quatrième rapport annuel se veut un autre épisode de ce qui, nous l'espérons, deviendra, la saga continue de l'Institut Simone de Beauvoir. A suivre donc!

II

PRINCIPAL'S REPORT

Mair Verthuy

This year it is an extremely tired - but happy - Principal who is writing the report. The year has been crucial to the Institute in many ways, but, while we are groaning under the work, it has also been very fruitful.

First of all, the merger of the Women's Studies programme and the Institute is now complete, so that the last major element of our schizophrenia has disappeared. Students registering for the Major, Minor or Certificate programmes as of June 1, 1982 are now ipso facto members of the Institute. Other undergraduate students who are interested in our activities and willing to meet the membership requirements are welcomed with open arms, of course.

Our one remaining problem in the area of membership concerns graduate students who, either in departments or interdisciplinary areas, are in fact working in Women's Studies. University regulations now preclude them from holding full membership and, while that does not affect their actual involvement with us, they are in theory not allowed to vote on Institute committees nor is membership indicated on their transcript. Several graduate students have asked us to rectify that situation, and negotiations are now under way.

At another level, an administrative decision of signal importance to us was taken this year. The original mandate for the Institute, as for the other colleges in Division IV of the Faculty of Arts and Science, specified that in our fourth year of existence we should undergo an evaluation procedure upon which would depend the renewal of our mandate.

Details of the procedure will be found elsewhere in this report. It gives me great pleasure, however, to announce that the evaluation report was extremely favourable, and that Arts and Science faculty council voted unanimously in May to renew our Mandate.

The Institute 'constitution' developed in Year III has proved very satisfactory on the whole, although many tasks crop up for students and faculty alike that are not always covered by the document. Its use as a framework cannot, however, be denied.

PRINCIPAL'S REPORT

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Mair Verthuy

Nevertheless, discussions, formal and informal, between faculty and students this year indicated that the time had come to pay less attention to structural and mechanistic questions and to concentrate more on the implications of Women's Studies, on the role of such programmes in the general struggle for the advancement of women. There was considerable agreement to the effect that, while we should maintain and develop our links with women's groups outside the University, our particular collective contribution should lie in the realm of pursuing the knowledge and reflexion that could help strengthen the theoretical, philosophical base of the actions undertaken by others. This is no 'ivory tower' stance, nor does it reflect a belief in the division of labour. It stems from a conviction that new perceptions, new ways of seeing are essential to, must be shared with, groups working in other spheres as with other women - or men - in universities and schools who are interested in a profound transformation of society as well as in remedying particular injustices.

We shall see, next year, whether this tendency will develop or whether other priorities are seen to be more important. The group will decide.

The 'tutoring' system was reintroduced this year. Under this system, the Fellows of the Institute are each assigned a group of students who may turn to them for advice on a variety of topics or for personal contact in the rather large and overwhelming university environment. These contacts usually take place over a glass of wine, so a very friendly atmosphere is established.

As usual, our co-curricular activities proved very successful. We are particularly pleased with the weekend at Lacolle Centre and the events organized with external groups to mark International Women's Day.

Members of the Institute continued to address groups of women in the community upon request, and to participate in events organized by them. Similarly, the Institute was represented at the annual meetings of such organizations as NAC, CRIAW, and NWSA in the United States. Many members of faculty have given papers to learned societies and received awards or grants. Faculty colloquia have also helped us to learn more about each other's work and exchange information and reflexions.

PRINCIPAL'S REPORT

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Mair Verthuy

Our international conference is almost upon us, as it takes place from July 26 to August 4 this year. Preparation has been exhausting but most rewarding, and we are all looking forward to the event with a great deal of excitement.

Student enrolment continues to increase. We are now at work on a Diploma programme for persons already holding a degree in another area who are interested in becoming acquainted with Women's Studies. We expect, in this way, to meet a need in the community and attract new students to the Institute.

I am sorry to announce the departure of Rose Tekel, who, as the only instructor formally attached to the Institute, has been our prop and mainstay for several years. She has, however, other projects to complete and felt that they were incompatible with a full-time position here. She will, of course, remain associated with us and is now planning on teaching some of our off-campus courses. We miss her daily presence and wish her good luck. We are, however, pleased to announce the appointment for one year of Dr. Jo Vellacott, a distinguished historian and Women's Studies scholar. A list of her publications is included in the report. Dr. Vellacott will be teaching the introductory course and two seminars on Women and Feminism 1880-1920 and Women and Peace.

Let me take this opportunity of thanking all those associated with the Institute for their support, their efforts, their friendship, their overwhelming contribution to our success. The list includes secretaries, Joyce Carson and Evelyn Beaudoin; the conference manager, Line Robillard-Heyniger and all her cohorts; the Fellows, too numerous to mention here; the students who have worked so hard and are still working on various activities, including the conference; the support staff of the University on whom we depend for so much help; the members of the Administration who have supported us in our work; and a host of others.

A l'année prochaine!

II

RAPPORT DE LA DIRECTRICE

Mair Verthuy

Cette année, c'est une directrice extrêmement fatiguée (mais heureuse) qui écrit ce rapport pour l'Institut. L'année a été cruciale à plusieurs points de vue. Souvent nous gémissions sous le poids du travail, mais on peut dire que la récolte en valait la peine.

La fusion du programme des Etudes de la femme et de l'Institut est maintenant chose faite. C'est donc la cause principale de notre schizophrénie qui tombe. Les étudiant/e/s inscrit/e/s au majeur, au mineur et au certificat à compter du 1er juin, 1982 sont ipso facto membres de l'Institut. Les autres étudiant/e/s du premier cycle qui sont prêt/e/s à remplir les conditions pour devenir membres sont les bienvenu/e/s. Nous les accueillerons à bras ouverts.

Un problème demeure cependant en ce qui concerne la possibilité d'être membre. C'est celui des étudiant/e/s gradué/e/s qui, rattaché/e/s à un département ou travaillant dans des champs interdisciplinaires, travaillent en fait en Etudes de la femme. Les règlements universitaires entravent leur complète admission comme membres et même si cela ne les empêche pas de s'impliquer dans la vie de l'Institut, il reste qu'ils/elles ne peuvent voter pour la formation des comités de l'Institut, pas plus qu'ils/elles ne peuvent avoir le titre de 'membre' sur leurs relevés de notes. Plusieurs étudiant/e/s du deuxième cycle ont demandé qu'on modifie cette situation et des négociations sont actuellement en cours.

A un autre niveau, une décision administrative d'une grande importance pour nous a été prise cette année. Le mandat initial de l'Institut, comme celui des autres collèges de la Division IV de la Faculté des Arts et Sciences, spécifiait qu'à l'intérieur de notre quatrième année d'existence, nous aurions à nous soumettre à une évaluation, procédure dont les résultats seraient décisifs quant au renouvellement de notre mandat.

Le détail de cette procédure se trouve ailleurs dans ce rapport, mais il me fait plaisir de vous dire tout de suite que les conclusions de l'évaluation nous sont extrêmement favorables et que le Conseil de la Faculté des Arts et Sciences a unanimement voté en mai le renouvellement de notre mandat.

II

RAPPORT DE LA DIRECTRICE

Mair Verthuy

La constitution que nous avons élaborée pendant l'année III s'est avérée somme toute, très satisfaisante, même si en cours de route les tâches se sont additionnées pour les étudiant/e/s et pour les professeur/e/s, ce dont il n'est pas toujours fait mention dans ce document. On ne saurait cependant nier l'utilité d'un tel cadre.

Les discussion formelles et informelles qu'ont eues entre eux/elles professeur/e/s et étudiant/e/s indiquent que le temps est venu de laisser un peu de côté les questions techniques et de s'interroger plutôt sur les implications et le rôle des Etudes de la femme dans la lutte pour l'avancement des femmes. L'accord est quasi unanime quant à la nécessité de développer des liens avec d'autres groupes de femmes à l'extérieur de l'université et nous croyons que notre contribution spécifique et collective devra s'inscrire dans la poursuite et l'approfondissement de nos connaissances et de nos réflexions, démarche susceptible d'étoffer la base théorique et philosophique des luttes que mèneront d'autres groupes. Une telle approche ne signifie pas que nous voulions nous confiner dans une sorte de tour d'ivoire, pas plus qu'elle n'est le reflet d'un parti pris pour la division des tâches. Elle résulte plutôt de la conviction que nous avons de la nécessité de nouvelles perceptions, de nouvelles visions que l'on pourrait partager avec d'autres groupes de femmes (ou hommes) qui, dans les universités ou les écoles, travaillent à de profondes transformations sociales en voulant mettre un terme à certaines injustices. Nous devrions être en mesure de vérifier l'an prochain si cette tendance se maintiendra ou si d'autres priorités s'imposeront. C'est le groupe de toute façon qui décidera.

Le système de tutorat a été réintroduit cette année. Ce système prévoit que les professeur/e/s siégeant au conseil de l'Institut se voient assigner un groupe d'étudiant/e/s. Ceux/celles-ci peuvent leur demander conseil sur quantité de sujets ou se contenter simplement d'établir des contacts chaleureux qui aident à personnaliser cette grande université urbaine. Ces rencontres se font généralement autour d'un verre de vin, ce qui facilite les rapports.

Comme d'habitude, nos activités para-scolaires ont connu un grand succès. Nous nous félicitons particulièrement de la fin de semaine au Centre de Lacolle et des événe-

RAPPORT DE LA DIRECTRICE

Mair Verthuy

ments organisés avec des groupes extérieurs pour souligner la Journée internationale des femmes.

Les membres de l'Institut continuent à prendre la parole devant des groupes de femmes qui en font la demande et à participer aux événements qu'elles organisent. L'Institut était représenté lors des rencontres annuelles de certaines de ces organisations, telles la NAC, l'ICRAF et la N.W.S.A. aux Etats-Unis. Plusieurs membres du corps professoral ont donné des communications aux congrès de différentes sociétés savantes. Ils/elles ont également reçu des prix et des bourses. Nos colloques internes nous ont également aidé/e/s à mieux connaître les recherches et le travail de chacune et ont été profitables à l'échange d'informations et de réflexions.

Notre colloque international arrive à grands pas puisqu'il se déroulera du 26 juillet au 4 août de cette année. Les préparatifs ont été épuisants, mais combien enrichissants. Nous attendons l'événement avec grande hâte.

Le nombre de nos étudiant/e/s continue de croître. Nous travaillons actuellement à l'élaboration d'un programme de diplôme pour les personnes qui possèdent déjà un grade dans une autre discipline et qui voudraient se spécialiser en Etudes de la femme. Nous souhaitons répondre ainsi aux besoins de la communauté et attirer de nouveaux/elles étudiant/e/s à l'Institut.

Je suis désolé de vous annoncer le départ de Rose Tekel, notre seule professeure formellement rattachée à l'Institut et qui a été pendant plusieurs années notre pilier. Elle a toutefois d'autres projets à mener à bien, projets qui justement lui paraissaient incompatibles avec un poste à temps plein ici. Elle gardera bien sûr des liens avec l'Institut. Sa présence quotidienne nous manque déjà et nous lui souhaitons bonne chance.

Nous sommes par contre heureuses d'annoncer que Madame Jo Vellacott, historienne distinguée et spécialiste des Etudes de la femme, sera à l'Institut l'an prochain. Vous trouverez dans ce rapport une liste de ses publications. Madame Vellacott donnera le cours d'introduction ainsi que deux séminaires : Women and feminism 1880-1920 et Women and Peace.

RAPPORT DE LA DIRECTRICE

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Mair Verthuy

Permettez moi de profiter de l'occasion pour remercier toutes celles et tous ceux qui ont été associé/e/s à l'Institut, de leur soutien, de leur amitié et de leur contribution à notre succès. Cette liste inclut bien sûr les secrétaires Joyce Carson et Evelyn Beaudoin; l'organisatrice du colloque, Line Robillard-Heyniger et ses collaboratrices; les professeur/e/s, trop nombreux/ses pour les nommer tous/toutes; les étudiant/e/s qui ont travaillé si fort et qui continuent à le faire dans le cadre de nombreuses activités, dont bien sûr le colloque; le personnel de soutien de l'Université dont l'aide nous est souvent si précieuse; les membres de l'administration qui nous ont soutenu/e/s dans notre travail; et les autres.

A l'année prochaine!

III

ASSOCIATE PRINCIPAL'S REPORT 1981/82

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Sheila McDonough

I returned after a sabbatical leave during which I had been writing a book on Muslim Ethics for a series on Comparative Religion to be published under the auspices of the Canadian Society for the Study of Religion. One of my conclusions is that fear of sexual license associated with the liberation of women is a motivating force behind Islamic fundamentalism. I hope to use this material for a new seminar to be offered in the fall of 1982 entitled Women and Islam.

In 1981/82 I taught two Women's Studies courses, the introductory course, WMNS C290 on the Sir George campus (50 students) and Women and Religion RELI 334 (27 students). I also worked with the other members of the Graduate Studies committee in drawing up a tentative description for a diploma in Women's Studies. After several years of discussing the feasibility of such a programme, we have decided to try to include unity and flexibility by offering a core seminar for all students, and then to encourage each to specialise in a particular aspect of Women's Studies. This would have to be done through the core of guided research.

When the Principal was away, I was responsible for the Simone de Beauvoir Institute. On one such occasion we had a stimulating visit from a delegation of Japanese women. They were very much interested in learning how to develop an academically viable programme of Women's Studies. I also worked on pre-registering new students. The interest in Women's Studies continues to be vital, and many faceted.

III

RAPPORT DE LA DIRECTRICE ADJOINTE

Sheila McDonough

Je reviens d'un congé sabbatique durant lequel j'ai écrit un livre sur l'éthique musulmane, pour la série Comparative Religion et qui sera publié sous les auspices de la Canadian Society for the Study of Religion. Cette étude m'a permis de constater, entre autres conclusions, que la peur de la liberté sexuelle qu'on associe à la libération de la femme est une composante majeure du conservatisme islamique. J'espère me servir de ce matériel dans le cours Women and Islam qui sera offert à l'automne 1982.

En 1981/82, j'ai donné deux cours en Etudes de la femme: le cours d'introduction (WMNS C290) sur le campus SGW (50 étudiant/e/s) et le cours Women and Religion à l'Institut (27 étudiant/e/s). J'ai également travaillé, avec les autres membres du Comité des études du deuxième cycle, au projet d'un diplôme en Etudes de la femme. Après plusieurs années de discussion quant à la possibilité d'un tel programme, nous avons opté pour une structure ouverte comprenant un tronc commun pour tous/toutes les étudiant-e/s qui seront par la suite encouragé/e/s à se spécialiser dans un champ particulier des Etudes de la femme et ce par la voie de recherches dirigées.

Lorsque la Directrice s'absentait, c'est moi qui étais responsable de l'Institut. Lors d'une de ces occasions, nous avons eu une visite fort stimulante, celle d'une délégation de femmes japonaises. Elles étaient fort curieuses d'apprendre comment monter un programme universitaire viable en Etudes de la femme. J'ai également travaillé à la pré-inscription des nouveaux/nouvelles étudiant/e/s. L'intérêt pour les Etudes de la femme reste vif et présente de nombreuses facettes.

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Victorya Monkman

At the back of the Bishop Street home of the Institute, on the second floor, is the office of the distinguished woman scholar and historian, Dr. Vellacott. A flask of excellent coffee balances triumphantly on her desk which overflows with documents, books and papers. Shelves line one long wall with books, old and new, on women, history, peace and war. Her antique wooden filing cabinets and bench banish the institutional forever. And in the middle of it all sits Jo, her glasses on the tip of her nose, the ever-present book on her lap. Her twinkling bright, blue eyes that smile straight into yours, her diffident manner and delighted chuckle are but the first of many surprises Jo has in store.

Her list of publications speaks for itself:

Bertrand Russell and the Pacifists in the First World War, Brighton: Harvester, 1980; New York: St. Martin's Press, 1981

Articles on Bertrand Russell and Catherine E. Marshall, for Biographical Dictionary of Modern Peace Leaders (forthcoming, Greenwood Press)

Women, Peace and Power (Rachel Cadbury lecture, 1981), published as pamphlet, reprinted in Friendly Women (Quaker feminist publication) and in Reweaving the Web of Life: Feminism and Nonviolence, New Society Publishers, March, 1982

'Anti-War Suffragists', History, October, 1977 (seminar paper given at the Institute for Advanced Studies in the Humanities, University of Edinburgh, 1976).

Women, People and the Future (pamphlet), Queen's University, Office of the Dean of Women, 1978 (lecture given by invitation to class of engineering students in 'Nature Science and Man' course)

'Women and War in England: the case of Catherine E. Marshall', Peace and Change, Fall 1977 (given at the American Historical Association conference, 1976)

'Bertrand Russell and the Pacifists in World War I' in Russell in Review, ed. Blackwell and Thomas (Toronto: Hakkert, 1975, given at the Bertrand Russell Centenary, McMaster University, 1972).

WELCOME TO JO VELLACOTT

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'Russell as Ghost-Writer', Russell, 15, autumn, 1974

Introductions to the following reprints in the Garland Library of War and Peace, New, 1971-1972:

Peace, New York, 1971-1972

Bertrand Russell: Why Men Fight

Paul Kellogg and Arthur Gleason: British Labor and the War: Reconstructors for a New World

Irene Cooper Willis: England's Holy War: a Study of English Liberal Idealism during the Great War

Cook, Chatfield and Cooper, eds.: Reminiscences of War Registers in World War I

We feel privileged to have with us a woman of Jo's academic distinction and experience, a woman whose personal commitment is to women, to peace and to social change.

V

FELLOWS OF THE INSTITUTE/  
COMPAGNES DE L'INSTITUT  
1981 - 1982

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Roslyn Belkin	Associate Professor, English
Joy Bennett	Interlibrary Loans Librarian (Norris)
Edmond Egan	Associate Professor, Philosophy
Jane Gellert	Counsellor, Guidance
Elizabeth Henrick	Assistant Professor, Psychology
Gabriela Hochmann	Reference Librarian
Susan Hoecker-Drysdale	Associate Professor, Sociology
Sheila McDonough	Associate Principal/ Professor, Religion
Molly Petrie	Assistant Professor, Applied Linguistics
Elizabeth Saccà	Associate Professor, Art Education
Franziska Schlosser	Assistant Professor, History
Mary Lou Squires	Assistant Professor, Exercise Science
Rose Tekel	Special Lecturer, Women's Studies
Mair Verthuy	Principal/ Associate Professor, Etudes françaises
Katherine Waters	Associate Professor, English
Judith Woodsworth	Assistant Professor, Etudes françaises

VI

INSTITUTE STRUCTURES AND SECTORIAL ACTIVITIES/  
STRUCTURES DE L'INSTITUT ET ACTIVITES SECTORIELLES

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(1) WOMEN'S STUDIES

Our programme continues to develop, as new courses are added and the number of related courses increases. During this past year, student enrolment in the various courses listed in the Women's Studies programme has passed the one thousand mark. The new definition of our programmes as approved by the Administration and published in the current University calendar is included below.

'Women's Studies encompass and modify all areas of knowledge. Through the introduction of new perspectives and new research, this field of study helps to correct and complete the traditional scholarly record. It is in essence interdisciplinary and multi-disciplinary since the specificity of the condition of women embraces all existing disciplines. It thus questions the concept and structures of knowledge contained within the disciplinary boundaries and contributes to bringing about a reunification of the knowledge and scholarship that has become increasingly fragmented.

The objectives of programmes in Women's Studies may be summarized as follows: to raise fundamental questions about women in society, using a scientific and academic approach; to stimulate interest in and support of research topics relevant to women and social change; to investigate our socio-political and cultural backgrounds and their effect on the status of women; to engage in a continuous evaluation of research into the history, conditions and changing needs of women; to promote the understanding of the historical and contemporaroy role of women in society; to encourage a new and full recognition of the contribution of women to human achievement; to ensure that women and issues of gender are studied in a non-discriminatory manner as part of the curriculum either in separate distinguishable Women's Studies courses or in courses so modified as to give women's perspective its rightful place; to strengthen and widen women's rights by providing the conditions which allow women to exercise those rights; to ensure the quality of all individuals without distinction of race, sex, age, language or religion and thus transform society.'

VI

INSTITUTE STRUCTURES AND SECTORIAL ACTIVITIES/  
STRUCTURES DE L'INSTITUT ET ACTIVITES SECTORIELLES

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(1) ETUDES DE LA  
FEMMES

Notre programme continue à se développer, de nouveaux cours s'ajoutant, et le nombre de cours reliés aux Etudes de la femme s'accroît. Durant la dernière année, l'inscription d'étudiantes s'est accrue et atteint un chiffre au-dessus de mille. La définition de notre programme telle qu'approvée par l'Administration et publié dans le calendrier universitaire se lit comme suit:

'Les Etudes de la femme englobent et modifient tous les champs du savoir. En introduisant de nouvelles perspectives et recherches, ce champ d'étude corrige et complète le registre scolaire traditionnel. Par essence, les Etudes de la femme sont interdisciplinaires, car la condition de la femme embrasse toutes les disciplines. Les Etudes de la femme remettent en question les concepts et les structures du savoir à l'intérieur des limites d'une discipline et contribuent à la réunification du savoir et des sciences qui deviennent de plus en plus fragmentées.

Les objectifs de notre programme peuvent se résumer comme ceci: soulever des questions fondamentales sur les femmes dans la société à l'aide d'approches académiques et scientifiques; stimuler l'intérêt et encourager la recherche portant sur les femmes et les changements sociaux; interroger nos influences sociales, politiques et culturelles et leurs effets sur le statut de la femme; suivre de près les recherches en histoire, la condition actuelle et les nouveaux besoins des femmes; promouvoir la connaissance historique et contemporaine du rôle des femmes dans la société; stimuler une nouvelle et complète reconnaissance de la contribution des femmes aux réalisations humaines; s'assurer que les études des humains soient non-discriminatoires; renforcer et élargir les droits des femmes en établissant les conditions qui permettront aux femmes d'exercer leurs droits; s'assurer que la valeur des individu/e/s soit reconnue sans distinction de race, de sexe, de langue ou de religion, dans cette société transformée.

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(1a) LIST OF COURSES  
OFFERED IN  
1981-1982

SUMMER

WMNS C290/1	- Identité & image des femmes: Approches historiques
WMNS C392/1	- Women and Politics
WMNS C393/1	- Women and Unions
TRES 527/1- THEO C471/1	- Women & Christianity

FALL/ WINTER

SDEB C301/4 Special topic:	- The Fellows Seminar Simone de Beauvoir
WMNS C290/2	- Women's Identity and Image: Historic approaches
WMNS C291/4	- Women's Identity and Image: Recent approaches
WMNS C291/4A	- Identité et image des femmes: Approches récentes
WMNS C390/2 Special topic:	- Selected Topics in Women's Studies Création littéraire au féminin I
WMNS C491/2 WMNS C492/4	- Seminar in Women's Studies I & II: Women and Work
FMST C329/2	- Women and Film
ECON C397/4	- Economics of Discrimination
EDUC C321/2	- Sex Role Socialization in the School
ENGL C249/2 ENGL C250/4	- Women in Literature I & II
ENGL C251/2 ENGL C252/4	- Selected Topics in Literature Written by Women I & II

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LIST OF COURSES	FRAN C312/2	- Le Français des sciences sociales I &
	FRAN C313/4	II - Vocabulaire de la condition féminine
	FRAN C451/2	- La Littérature québécoise au féminin
	HIST C318/3	- Women in Western Civilization
	PHIL C230/4	- Human Identity
	POLI C334/3	- Women and the Law
	PSYC C390/3	- Sexual Differentiation
	RELI C333/2	- Women and Religion I & II
	RELI C334/4	
	SOCI C372/3	- Sociology of Sex Roles
OTHER COURSES RELATED TO WOMEN'S STUDIES	ANTH C397/2	- Status of Women in Cross-cultural Perspective
	ANTH C398/4	
	ESL C290/2	- Communication through the Study of Special Topics
	Special Topic:	The Women's Mouvement
	MANA C499/2	- Special Topics in Administration
	PSYC C226/2	- Selected Topics in Personality A
	Special Topic:	Mother-Infant Attachment: Implications for Normal Development
	PSYC C227/2	- Selected Topics in Personality B
	Special Topic:	Aspects of Female Sexuality
	RELI C391/4	- Jewish Women in Jewish History
	RELI C395/2	- Women in Jewish Law & Practice

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(1b) CURRICULUM  
COMMITTEE REPORT

The Curriculum Committee exhausted itself with much activity in reorganizing, unifying and expanding the Women's Studies programme. The testimony is in the new 1982/32 calendar. This year, therefore, was a year of reflexion on new conceptual approaches to Women's Studies in general and to the introductory course in particular. The Curriculum Committee invited and received suggestions about WMNS 290 and 291. The Committee also met with Council, where the nature of the introductory course was discussed. In addition a group of professors who have been teaching in Women's Studies met informally during the year to formulate a new approach to WMNS 290 and 291.

At present, the general concensus is that WMNS 290 and 291 be more than a history of women's images. Ideally it should make women familiar with the arguments that women have put forth to fight false models of themselves. It should also make women familiar with their own achievements and help them to recognize changes in their lives. Within the framework of the course, a contact between students and women's groups outside would provide the experiential component which many thought to be essential for such a course.

The discussion about the Introductory course will have to continue during the coming year. Nevertheless, the course set up for 1982/83 by Jo Vellacott approximates the new conception of Introductory WMNS. The Curriculum Committee has made an addition to the Fellow's seminars. Besides SdeB 301 on Simone de Beauvoir, taught by Professors Verthuy and Egan with great success, SdeB 302 and SdeB 303 were also organized. These courses will concentrate on 'Women and Islam', and on Canadian women writers under the title 'From Bush to Salon', taught respectively by Professors Sheila McDonough and Pat Morley.

A suggestion was received about a 'Big Sister' program where our advanced undergraduates would 'tutor' beginning students in the Introductory courses, thus allowing these introductory courses to include small discussion groups.

A new course is in the process of being developed. 'Women, Language and Creative Writing' is the tentative title.

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And finally, the successful French Introductory course will be offered next year. Both WMNS 290 and 291 will be available in French to our students.

Elizabeth Henrik

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COMITE DES  
PROGRAMMES

L'an dernier le comité s'est épuisé à la réorganisation, à l'unification et l'expansion du programme. Le calendrier 82/83 en témoigne. Ce fut donc une année de réflexion et de travail sur la conceptualisation des Etudes de la femme en général, et sur le cours d'introduction en particulier. Le comité recevait des suggestions pour les cours WMNS 290 et 291. Il a également rencontré le conseil afin de discuter de la nature de ces cours. Aussi quelques professeur/e/s en Etudes de la femme se sont rencontré/e/s de façon informelle pendant l'année scolaire pour essayer de trouver une nouvelle approche.

Il en est sorti qu'il ne suffisait pas de présenter l'histoire des images des femmes. L'idéal serait que ces cours sensibilisent les femmes quant à l'existence d'un passé déjà lourd de contestation. Ils devraient amener les femmes à reconnaître ce qu'elles ont déjà accompli ainsi que les changements possibles. Plusieurs personnes ont trouvé essentiel qu'à l'intérieur de ces structures, il y ait des rencontres entre les étudiant/e/s et des groupes externes de femmes.

La discussion se poursuivra l'an prochain. Neanmoins, le cours préparé par Jo Vellacott pour l'année 82/83, répond en quasi totalité aux exigences du cours d'introduction aux Etudes de la femme. Le Comité a également fait quelques additions aux séminaires des Compagnes de l'Institut. En plus du cours SdeB 301 donné avec succès par les professeurs Verthuy et Egan, on offrira SdeB 302, un cours sur la femme et l'Islam, donnée par Madame McDonough et SdeB 303, sur les écrivaines canadiennes sous le titre From Bush to Salon donné par Madame Morley.

Un programme de 'Grande Soeur' fut proposé. Ainsi les étudiant/e/s en dernière année de programme dirigerait des ateliers dans le contexte du cours d'introduction.

On est en train de développer un nouveau cours qui pour le moment s'intitule 'Women, Language and Creative Writing'.

Et finalement, le cours d'Introduction en français sera offert l'année prochaine. Il y aura donc une section française des cours WMNS 290 et 291.

Elizabeth Henrik

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(1c) MAJOR, MINOR AND CERTIFICATE PROGRAMMES	Listed below are the new programme requirements for a B.A. Major and Minor in Women's Studies and the Cert- ificate Programme in Women's Studies, which are effect- ive since June 1982.
MAJEURE, MINEURE ET PROGRAMME DE CERTIFICAT	La liste qui suit est celle des pre-requis pour un B.A. Majeure et Mineur en Etudes de la femme ainsi que pour le Programme de Certificat en Etudes de la femme qui sont en vigueur depuis Juin 1982.
Credits (39)	<u>B.A. MAJOR IN WOMEN'S STUDIES</u>
15 (group 1)	WMNS C290/3, C291/3, C491/3, C492/3 SDEB C301/3, or C302/3 or C303/3
3 (group 2)	Chosen from WMNS C390/3, C392/3, C393/3
21 (group 3)	Chosen in consultation with the Women's Studies Advisor from  WMNS C390/3, C391/3, C392/3; SDEB C390/ 1, C302/3, C303/3; FMST C329/3; CLAS C254/3; ECON C397/3; EDUC C321/3; ENGL C249/3, C250/3, C251/3; C252/3; FRAN C451/3, C476/3, C477/3; HIST C318/6; PHIL C230/3; POLI C334/6; PSYC C390/6; REL C333/3, C334/3; SOCI C372/6; THEO C471/3, C472/3
Credits (27)	<u>B.A. MINOR IN WOMEN'S STUDIES</u>
15 (group 1)	WMNS C290/3, C291/3, C491/4, C492/3; SDEB C301/3 or C302/3 or C303/3
3 (group 2)	Chosen from WMNS C390/3, C392/3, C393/3
9 (group 3)	Chosen in consultation with the Women's Studies Advisor from  SDEB C301/3, C302/3, C303/3; FMST C329/ 3, CLAS C254/3; ECON C397/3; EDUC C321/3; ENGL C249/3, C250/3, C251/3; FRAN C451/3, C476/3, C477/3; HIST C318/6; PHIL C230/3

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MAJOR MINOR AND  
CERTIFICATE  
PROGRAMMES

POLI C334/6; RELI C333/3; C334/3; SOCI  
C372/6; THEO C471/3, C472/3

A list of other courses included in the Women's Studies programme for any given academic year on an ad hoc basis is available upon request. These may be substituted for courses in group 3 with the prior written permission of the Women's Studies Advisor and the Assistant Dean for Students Affairs.

Credits (30)

CERTIFICATE IN  
WOMEN'S STUDIES

15 (group 1) WMNS C290/3, C291/3, C491/3 C492/3;  
SDEB C301/3 or C302/3 or C303/3

15 (group 2) Chosen in consultation with the Women's Studies Advisor from

WMNS C390/3, C391/3, C392/3, C393/3,  
SDEB C301/3, C302/3, C303/3; FMST  
C329/3; CLAS C254/3; ECON C397/3; EDUC  
C321/3; ENGL C249/3, C250/3, C251/3;  
C252/3; FRAN C451/3, C476/4, C477/3;  
HIST C318/6; PHIL C230/3; POLI C334/6;  
PSYC C390/6; RELI C333/3, C334/4; SOCI  
C372/6; THEO C471/3, C472/3.

A list of other courses included in the Women's Studies programme for any given academic year on an ad hoc basis is available upon request. These may be substituted for courses in Group 2 with the prior written permission of the Women's Studies Advisor and the Assistant Dean for Students Affairs.

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(2) ANNUAL REPORT OF  
THE LIAISON-  
MEMBERSHIP  
COMMITTEE

The following is a summary of the activities organized and/or attended by members of the committee:

1. During November/December, 1981 and February 1982 we visited CEGEP Campuses around Montreal. Although some contacts were made with CEGEP faculty, we continue to feel that this is not the most effective way of recruiting membership. Our plans for next year include inviting CEGEP students to the Institute and to Women's Studies courses.
2. A Lacolle weekend was organized and 25 women attended. A smashing time was had by all and we managed to come out several dollars ahead. This money will be applied to a similar weekend next year, perhaps to aid students who cannot assume the full cost.
3. To date 45 applications from new students have been received as well as several internal applications. (The admission/registration form has been revamped and is available from Joyce).
4. A new fee structure has been implemented for 'Friends' of the Institute.
5. Our efforts to broaden our contacts with other women's groups included meetings with the Montreal Women's Network, the Chomedey Women's Club (Mary Lou Squires) and the South Shore Learning Exchange (Rose Tekel).

Jane Gellert

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INSTITUTE STRUCTURES AND SECTORIAL ACTIVITIES/  
STRUCTURES DE L'INSTITUT ET ACTIVITES SECTORIELLES(2) RAPPORT ANNUEL  
DU COMITE DE  
LIAISON ET DE  
RECRUTEMENT

Voici un aperçu des activités que les membres du comité ont organisées ou auxquelles elles ont participé.

1. En novembre et décembre '81 et en février '82, nous avons fait la tournée des CEGEP de la région métropolitaine. Même si nous sommes parvenues à établir certains liens avec les professeur/e/s de CEGEP, nous persistons à croire qu'il ne s'agit pas là de la meilleure stratégie de recrutement des membres. Nos projets pour l'an prochain comprennent des invitations aux étudiant/e/s des CEGEP pour leur mieux faire connaître l'Institut et ses cours.
2. Vingt-cinq femmes ont participé à la fin de semaine à Lacolle. Ce fut pour toutes les participantes une rencontre formidable. Nous avons même trouvé le moyen de réaliser quelques profits que nous réservons pour une semblable expérience l'an prochain. Cet argent pourrait, par exemple, être distribué à des étudiantes qui ne pourraient défrayer la totalité des coûts d'une telle activité.
3. A ce jour, nous avons reçu 45 demandes d'adhésion de la part de nouveaux/nouvelles étudiant/e/s et plusieurs demandes d'étudiant/e/s déjà à l'université. (Le formulaire d'adhésion et d'inscription a été remanié. On peut se le procurer au bureau de Joyce).
4. Un nouveau système de cotisation a été établi pour les 'Amies' de l'Institut.
5. Nos démarches pour rejoindre d'autres groupes de femmes nous ont permis de rencontrer les femmes du Montreal Women's Network, du Chomedey Women's Club (Mary Lou Squires) et du South Shore Learning Exchange (Rose Tekel).

Jane Gellert

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(3) CO-CURRICULAR ACTIVITIES/ ACTIVITES PARA-SCOLAIRES

(3a) FLORENCE HOWE  
Viki Monkman

On the sixth of October a capacity audience welcomed Florence Howe, one of the pioneers in Women's Studies, author of articles and books too numerous to mention, director of the Feminist Press and editor of Women's Studies International.

A diminutive, soft-spoken women with a wing of silver across her dark hair, she spoke warmly and personally of her roots in the social changes of the 1960's, her involvement with the civil rights movement and her awakening awareness of the need for Women's Studies as an English teacher in the Deep South.

She shared her thoughts on the purpose of Women's Studies, its achievements and possible future direction. Women's Studies was invented to reverse the trend of academe, to develop a body of scholarship that could change mainstream curriculum and restore women to their rightful place in books. The confidence that these changes were possible and necessary was generated by the women's movement.

There are now 350 Women's Studies programmes in the United States of America and many department-based and transformed courses, she reported. From 1973 to 1981, twenty thousand courses have been developed. Many women's research centers and institutes have been opened.

An ideal curriculum in Women's Studies in the 1980's should include the study of:

1. patriarchy in terms of feminist theory, including philosophy, sociology and religion.
2. biological and physical sex differences
3. socialization - gender/race/class/nationality/sex roles
4. women in history, including legal and medical
5. art, including a consideration of images of women
6. post-Freudian psychology
7. female sexuality
8. education
9. family and child care
10. work, money and power
11. laws and social change

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This approach would serve to distinguish Women's Studies from the traditional 'men's curriculum' and would include the experience of women of all social classes, races, nationalities and ethnic, religious and sexual identities.

Florence Howe impressed us with her clarity, sense of purpose and commitment, her warmth and concern, and strength. One felt the steel beneath the velvet, the bedrock beneath the moss.

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(3b) VISIT OF TOKYO  
WOMEN

Four Japanese women representing the International Women's Education Association of Japan visited the Simone de Beauvoir Institute on November 2nd, 1981. They represented the Yokohama Y.W.C.A., a Tokyo Women's International Centre, a women's newspaper and a life-long study circle in Tokyo. They were spending two weeks in Québec. They spent several hours talking with members of the Institute, visited the Reading Room, and had lunch in the lounge with us.

They were very much interested in the Women's Studies courses and many questions were asked as to the relationship of women's studies courses to the academic disciplines. They were also curious to know our views as to how values could be transmitted under the stress of rapid social change. They wondered whether male students took the courses, and what kind of jobs one could get after taking Women's Studies courses. They asked each person present to give a brief account of her/his activities, and to indicate what part the Institute plays in serving her/his interests and aspirations. Those of us who tried to answer these questions found that we were being subjected to a fairly intensive scrutiny. The sensation was pleasant however, because our guests made it fairly clear that they hoped to be able to implement some of the ideas and practices they discovered here.

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(3b) LA VISITE DES  
FEMMES DE  
TOKYO

Quatre Japonaises représentant l'Association internationale d'éducation pour les femmes du Japon nous ont rendu visite le 2 novembre, 1982. Elles représentaient le YMCA de Yokohama, un centre de renseignements pour femmes à Tokyo, un journal de femmes et un cercle d'étude. Elles passaient deux semaines au Québec. Elles ont discuté pendant plusieurs heures avec les membres de l'Institut, ont visité le centre de documentation et ont déjeuné dans le salon en notre compagnie. Elles étaient fort intéressées à nos cours et aux disciplines auxquelles ils se rattachent. Elles étaient également curieuses de connaître nos idées sur la transmission des valeurs dans notre société à cause du stress qu'occasionne la rapidité des changements sociaux. Elles se demandaient si les étudiants suivaient nos cours et si des débouchés existaient pour nos diplômé/e/s en Etudes de la femme. Chaque personne présente a été invitée à donner un bref compte-rendu de ses activités et à préciser en quoi l'Institut lui facilitait la tâche. Ceux/Celles qui ont subi le questionnaire ont trouvé le feu des questions bien nourri. Sensation agréable malgré tout, car nos invitées ont manifesté l'intention de mettre en application les découvertes qu'elles avaient faites ici.

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(3c) DOROTHY ROSENBERG Growthmania, the uncontrolled quest for profits, is the dehumanizing force behind the arms race, says Dorothy Rosenberg. Rosenberg, a Montreal writer, lecturer and activist spoke Wednesday, November 11th, to Concordia students on the theme: Eco-Feminism in the 1980's. Eco-feminism is a term borrowed for a philosophy which sees all things, including feminism, as related. Rosenberg explained that eco-feminism in the '80's is an attempt to change the kind of patterns which are causing a drift toward another world catastrophe. She quoted Einstein as saying, 'The atom changed everything, save man's mode of thinking.' 'Women are the victims, the consumers and the consumed, of growthmania,' said Rosenberg. She characterized growthmania as'...uncontrolled, commodity production gone mad.' 'Women are also the people, who, along with the poor, are hurt the most by the diversion of resources to the arms race.' Rosenberg said. Growthmania is based on profit. It encourages waste, obsolescence and the irresponsible destruction of natural resources. Growthmania leads to 'many Love Canals'.

Worst of all, it provides the impetus for the dangerous arms race in the West, Rosenberg added. 'The USSR has responded in kind to the threat by building its own nuclear arsenal. Their people, never as well off as the West, have been severely hurt by the strain that this puts on their economy. They are suffering right now because of it.' According to Rosenberg, the people who build nuclear arms, who make decisions regarding nuclear warheads and power plants are not evil persons. 'They are simply trained and encouraged by the system to be accountable to the bottom line, the profit statement.'

The alteration of this vicious pattern is what Eco-feminism hopes to address through activism. 'When men think of things, they design them, when they design things, they build them, when they build things, they use them,' Rosenberg said. 'The only hope for changing this pattern is political action.' The late Thérèse Casgrain was mentioned as an example of a woman who refused to be passive. 'Women have been the vanguard of the peace movement,' said Rosenberg.

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A film was shown of Dr. Helen Caldicott, a medical specialist and lecturer on the medical effects of radiation poisoning on humans. Caldicott has said that the nuclear power industry was conceived as a by-product and a support system for nuclear arms production. 'These two endeavours have succeeded in spreading carcinogenic nuclear waste all over the place,' she said in the film. Caldicott, who did research on the effects of The Three Mile Island accident, said that since there is virtually no practical method of disposing of nuclear waste, it already represents one of the greatest disasters of our time. 'The danger is ignored,' she said. Nuclear power development has also made it possible to start a holocaust without any nuclear weapons simply by bombing the reactor containment vessel of any plant. 'If Three Mile Island had blown,' said Caldicott in the film, 'it would have been a disaster the magnitude of which the world has never seen before.' Her explanation of the numerous medical effects of radiation were detailed and terrifying. In a statement which agreed precisely with Rosenberg's theme, Caldicott made the assertion that the heavily subsidized nuclear power industry is nevertheless profitable for the multinationals who build plants and mine nuclear resources.

(reproduced with permission from THE LINK, Friday November 13th, 1981.  
Original article by Steven Walker entitled : Growthmania Has Gone Mad)

(Editor's Note: Rosenberg's visit was sponsored by the S de B Institute)

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(3d) JEANNE BOURIN

Jeanne Maranda

La salle s'est avérée trop petite! Nous étions debout, assises à terre, tassées à trois, là où il y avait de la place pour deux, bref les femmes et les hommes étaient venus très nombreux pour écouter Jeanne Bourin, invitée par l'Institut Simone de Beauvoir le 24 novembre.

On avait lu La Chambre des dames, Le Jeu de la tentation, tous avaient hâte de voir et d'entendre celle qui savait si bien dire la vie des femmes à l'âge courtois. Jeanne Bourin n'a pas déçu. Un débit rapide, un texte jamais ennuyeux, spirituel même, elle nous a brossé le portrait des femmes et leur quotidien au moyen-âge, nous a tenus en haleine et nous a fait oublier la chaleur et l'inconfort des lieux.

Bien sûr, ce qui a surpris et réjoui l'assemblée, surtout les femmes, ce fut la découverte de la vie égalitaire que menait la femme médiévale; égalité dans la distribution des tâches, égalité devant la loi, égalité dans les choix de carrières. On apprend que les femmes tiennent boutique et sont libres d'exploiter leurs talents côté à côté avec les hommes.

Quelques questions ont suivi l'exposé de Madame Bourin qui s'y est prêtée avec grâce, nous laissant l'image d'une grande dame qui a su nous captiver en nous parlant d'une époque où d'autres grandes dames vivaient.

Mais où sont les grandes dames d'antan? Que leur est-il arrivé?

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(3d) JEANNE BOURIN      The room turned out to be far too small! We were standing up, sitting on the floor, three in chairs designed for two - many people, both men and women, came to hear Jeanne Bourin who had been invited to the Simone de Beauvoir Institute on November 24.

All those who had read La Chambre des dames and Le Jeu de la tentation were eager to see and hear the woman who so eloquently presented the lives of women in the courtly era. Jeanne Bourin did not disappoint us.

Her delivery was rapid; her text never boring - even inspired. She painted a portrait of women and their daily lives in the Middles Ages. We listened with bated breath and forgot the heat and discomfort of the place.

What surprised and pleased the group, and particularly the women, was the disclosure of the egalitarian life led by the medieval woman - in the division of labour, before the law and in career choices. We learnt that women were in business, and were free to use their talents on an equal footing with men.

Madame Bourin graciously responded to the questions which followed her talk, and left us with an image of a great lady who had captivated us in speaking of an age of other great ladies.

Where are the great ladies of yesteryear? What has become of them?

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(3e) CHIARA SARACENO

Viki Monkman

The Simone de Beauvoir Institute was extremely fortunate to be able to welcome Chiara Saraceno, Associate Professor of Family Sociology at the University of Trento, Italy. In 1981-82, Professor Saraceno was a visiting scholar at Harvard University as a fellow of the Bunting Institute, Radcliffe College. In addition to her teaching and research, she has been active in the '150 ore' education programme for workers during working hours and jointly organized by the Italian Ministry of Education, the trade unions and the universities.

Chiara Saraceno believes the changes in the life of the Italian family to be on a personal rather than institutional level. The generation which grew up during the depression, Fascism and then war tend to be disoriented in a world which they made but do not understand. Tradition and the related and profoundly felt value systems no longer provide the framework of daily life nor continuity between generations. Industrialization and urbanization have had profound influence on people's lives and have accentuated regional differences.

The trend to smaller families in Italy began early in the twentieth century. Although public policy during the Fascist régime attempted to increase the birth rate, the norm has been two children or less per couple, and this despite the only very recent legalization of contraception in 1975.

The age of marriage has remained constant - 23 years for women, 26 years for men - perhaps, as a result of rising consumer expectations and income. In 1958, televisions and dishwashers were rarely found in Italian homes. Fifty percent of family income was spent on food. In 1981 electrical applicances are no longer considered luxuries and 39% of the family budget is allocated to food. Despite the homogenizing effect of public education and of the media, uneven economic development and ad hoc social policies have produced varying family structures in Italy:

1. In the industrial cities of the north the family enjoys social and economic benefits depending on the position of the individual members, usually male, in the public work force (average 1.9 per family). Women

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therefore have access, either directly or indirectly, to state benefits, although those with less education and more children, to a lesser extent. Women are experiencing the 'superwomen' phenomenon both in the public work force and at home as expectations surrounding housework, entertainment and children rise.

2. In the central area, the family is an economic unit in which everyone is expected to participate. Women are losing ground in the transition to industrial society. Younger men and women are going to work in the factories rather than continuing the family business. Married women often do piece work at home.
3. People live on a subsistence level in the rural areas. They have few social services, such as running water. The young men migrate to the cities leaving the old people, women and children surviving and maintaining the fields. The men do transfer some of their wages to the families & women are learning traditional male skills - dealing with money and bureaucracy.
4. The large southern towns and urban slums elsewhere in Italy receive the least social support. Fifty percent of family income is spent on food of poor quality. No tradition of male providers/head of the household exists within this family system. Children work after school, learning a trade and under some adult supervision.

Chiara Saraceno does see some evidence of positive change. For example, she cited the public debate on abortion in Italy as a symbolic rupture with the past.

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(3f) SYLVIA CAMPBELL    Sylvia Campbell made an important contribution to the success of the Lacolle weekend in February. Sylvia came down from Toronto where she is Senior Counsellor at Atkinson College, York University, to lead a workshop on 'Job Search, Resumés and Interviews'.

The group particularly appreciated the very practical approach of the workshop. Sylvia gave us skill identification sheets, led us in role playing and shared specific 'tricks of the trade'. Her quiet confidence and non-threatening presence enable us to get in touch with and express our feelings and thoughts about the world of public sphere and our access to it.

Thank you for your help, Sylvia.

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(3g) MARIE DENIS

Jeanne Maranda

Il y avait longtemps que Marie Denis, journaliste belge et rédactrice à la revue Voyelles, auteure de Dis, Marie et autres livres féministes, voulait venir rencontrer les professeurs et étudiantes de l'Institut Simone de Beauvoir. Surtout depuis que Mair Verthuy lui avait parlé du cours qu'elle donnait sur l'oeuvre et le personnage de Simone de Beauvoir.

Marie Denis a connu personnellement Simone de Beauvoir, a correspondu avec elle et s'est attachée plus particulièrement à ses écrits. Récemment elle en faisait une relecture en tentant cette fois de cerner le thème du bonheur. C'est de cette notion que la conférencière nous a entretenues ce 24 mars dans le salon de l'Institut.

Elle a fait ressortir le paradoxe entre le vécu et la philosophie de Madame de Beauvoir qui est trop calquée sur celle de Jean-Paul Sartre. Marie Denis nous dit qu'elle décèle une grande angoisse de fond dans son autobiographie, qu'elle ne s'est jamais libérée entièrement de l'emprise et le l'influence de son compagnon de vie. Même aujourd'hui, cette petite femme effacée qui vit seule avec sa secrétaire depuis la mort de Sartre, continue de se mettre en doute. Elle a écrit un jour: 'Il n'y a que des doués et des méritants. Je suis méritante, Sartre était doué.'

Un regard sur La Cérémonie des adieux, nous montre Simone de Beauvoir maternelle, elle qui n'eut pas d'enfant. Elle se penche sur la maladie et le corps vieillissant de Sartre comme une mère veillant son enfant. A-t-elle voulu se prouver quelque chose?

Les élèves du cours de Mair Verthuy, Mair et quelques invitées ont questionné longuement Marie Denis après son exposé. Cette grand-mère à la voix douce et au charme discret nous a montré tout au long de ses réponses qu'elle est aussi fine psychologue qu'ardente féministe. Nous aimeraisons la revoir.

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(3g) MARIE DENIS

Marie Denis, Belgian journalist, editor of the magazine Voyelles, author of Dis, Marie and other feminist works, had been wanting to come and meet the staff and students of the Simone de Beauvoir Institute for a long time - particularly since Mair Verthuy had spoken to her about the course given on the work and life of Simone de Beauvoir.

Marie Denis had known Simone de Beauvoir personally, has corresponded with her and is particularly drawn to her works. Recently she re-read them, focusing on the theme of happiness. She spoke to us about this notion on March 24 in the Institute lounge.

She pointed out the contradiction which exists between the life of Madame de Beauvoir and her philosophy which is so closely modeled on that of Jean-Paul Sartre. Marie Denis told us that she detected the author's profound anguish in the autobiography because she had never completely freed herself from the influence of her life's companion. Even today, this small, retiring woman, who has lived alone with her secretary since the death of Sartre, continues to doubt herself. One day she wrote: 'There are only the talented and the deserving. I am a deserter; Sartre was talented.'

A glance at La Cérémonie des adieux shows us the maternal side of Simone de Beauvoir - she who had no children. Her care for Sartre's ill and aging body is that of a mother watching over her child. Was she trying to prove something to herself?

Students in the Simone de Beauvoir seminar, Mair and guests asked Marie Denis many questions after her talk. This grandmother with the soft voice and charming, discreet manner, showed herself to be as fine a psychologist as she is ardent feminist. We'd love to see her again.

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(3h) JEANNE HYVRARD

Jeanne Maranda

Jeanne Hyvrard et Assia Djebar étaient invitées à l'Institut Simone de Beauvoir le 4 juin. Madame Djébar ayant repris le chemin de Paris, Jeanne Hyvrard se retrouvait seule dans le grand auditorium de Concordia avec huit d'entre nous. On décida d'un commun accord d'aller s'asseoir dans le salon des professeurs au 7e étage pour y être plus à l'aise.

Jeanne Hyvrard, auteure française qui a vécu longtemps aux Antilles, d'où la confusion autour de ses origines, a plusieurs ouvrages à son crédit: Les prunes de Cythère, Les doigts du figuier, Mère la mort et plus récemment Le corps défunt de la comédie, un traité d'économie politique. Elle-même professeure en sciences politiques, elle écrit sous un pseudonyme, ce qui a provoqué quelques questions de notre part autour de la liberté de l'écrivaine à assumer ses écrits. Quoique chaleureuse et accessible, Jeanne Hyvrard nous a paru assez peu libre par rapport à son écriture. D'autant plus que son style hermétique lacanique et pourtant poétique nous déroute tout en nous attirant.

Elle a accompagné la lecture d'un de ses poèmes d'un jeu de petit tambour des Antilles et nous a lu un texte qui n'a pas été apprécié également par le groupe. Heureusement la communication s'est établie autour d'un grand plat de fromages et du vin et nous avons pu questionner Jeanne Hyvrard sur les nombreux points qui nous avaient semblés inaccessibles parce que trop d'avant-garde et aussi trop personnels.

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(3h) JEANNE HYVRARD

Jeanne Hyvrard and Assia Djebbar had been invited to the Simone de Beauvoir Institute for the fourth of June. Madame Djebbar was on her way back to Paris for reasons of health and Jeanne Hyvrard found herself alone in a large auditorium with eight of us. We decided unanimously to adjourn to the Faculty Lounge on the seventh floor so as to be more at ease.

Jeanne Hyvrard, a French author who has lived in the West Indies for a long time (hence the confusion about her origins) has several works to her credit: Les prunes de Cythère, Les doigts du figuier, Mère la mort and more recently, Le corps défunt de la comédie, a treatise on political economy. A teacher of political science, she writes under a pseudonym. Thus, we asked her several questions about the freedom of an author to assume responsibility and credit for her writing. Although warm and open, Jeanne Hyvrard did not seem particularly free vis-à-vis her writing. Her hermetic, 'lacanesque', and yet poetic style both disconcerts and fascinates.

She accompanied her reading of one of her poems on a small West Indian drum, and read a text which was not equally appreciated by all in the group.

Happily, communication was restored over wine and a large cheese plate. We were able to ask Jeanne Hyvrard questions on points which had seemed closed, either because they were too avant-garde or also too personal.

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(3i) MONIQUE BRUNET

On March 24 Monique Brunet came to the Institute to share her impressions of the 'Dinner Party' (Judy Chicago et al) which she had seen in New York:

J'avais assisté à la présentation de la Dinner Party par Judy Chicago en personne dans l'auditorium comble et électrisé du Musée des Beaux-Arts de Montreal. Les diapositives qui l'illustraient piquaient la curiosité et l'ampleur du projet était impressionnante. J'avais moins aimé le messianisme au féminin prêché à une auditoire béate de ferveur et gagnée d'avance. Qu'on m'entende: je me méfie des messianismes, quels qu'ils soient, mâles ou femelles, et des foules qui laissent leur esprit critique au vestiaire... En plus, Chicago (comme on dit Picasso, les voyelles sont les mêmes et dans le bon ordre!) me faisait l'impression d'un peu trop tirer la couverture (pardon, la nappe) à soi et de se prendre pour la grande prêtresse, dominant de haut sur cet autel voué à la Déesse primordiale les 400 vestales et quelques hommes qui avaient de leurs mains pendant plus de trois ans réalisé le rêve, concrétisé l'idée dans les fils et la porcelaine(...).

Emergeant de la pénombre, l'immense triangle pointe vers nous et nous tient en arrêt. De toute évidence, c'est beau, à la fois puissant et délicat, varié et harmonieux, coloré et blanc. Ce blanc irisé, parcouru d'opalescences, vient des 2,300 tuiles de porcelaine faites à la main qui recouvrent le plancher triangulaire sur lequel repose la table. Il en émane une lueur rosée qui fait passer le 'continent noir' de l'ombre à la lumière. La même porcelaine se retrouve sur la face externe des coupescalices toutes identiques, et pour les couverts (fourchette, cuillère, couteau).

Les noms de 999 femmes sont parfaitement écrits en lettres d'or sur les tuiles, selon une ordonnance qui ne laisse rien au hasard, formant des courants qui aboutissent à un couvert, une longue suite de femmes dont les efforts et les accomplissements se sont trouvés parachevés, magnifiés par celle qui est honorée comme convive. Le sol donne son unité à l'ensemble, établit des rapports, des rappels, crée l'harmonie, constitue les parties en un tout, objet esthétique, monument(...).

L'assiette, quant à elle, n'est pas toujours plate, elle

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contient des reliefs, la forme devient volume, d'autant plus haut que l'effort de libération individuelle et collective aura été grand. C'est sur le troisième côté du triangle, qui commence avec la Révolution américaine pour se terminer sur les noms de Virginia Woolfe et de Georgia O'Keefe, que cette évaluation, ce décollement, sont les plus insistants. L'image récurrente du papillon et du sexe ouvert s'affirme dans la troisième dimension, naissance à soi-même, naissance face à l'autre(...).

La symbolique est riche, naturellement ambivalente, plurivoque. Treize, nombre des conviés à la Cène et des sorcières au sabbat. Triangle, signe de Dieu et du sexe féminin. Nombreux détails: coquillages, spirales, l'arbre de la vie, la grenade, l'oeuf de la fertilité, le serpent...

Six ans de travail pour la Dinner Party, cela suppose une extraordinaire concentration des recherches, des énergies, des participations. Bien sûr, on trouve toujours à critiquer. Peut-être George Sand et Louise Michel méritaient-elles une place à table? L'utilisation de ces arts féminins n'est-elle pas une perpétuation de l'aliénation qui cantonne la femme à l'artisanat? Grosse question celle-ci! Les chasubles du clergé, les parures d'autel, les draps d'or, les quilts étaient en soi des œuvres d'art, sous-évaluées à côté des plus-values fabuleuses accordées à la moindre giclure ou surface monochrome. Je pense que la Dinner Party leur donne leurs lettres de noblesse, leur certificat d'authenticité d'objet esthétique. Et penser qu'il faut nécessairement pour atteindre au statut d'artiste à part entière que la femme empoigne des plaques de fonte ou des poutres d'acier, c'est placer l'égalité dans l'obligation du service militaire!

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(3j) DEMÉRITAS-  
EMÉRITAS

Mardi le 3 juin, l'Institut Simone de Beauvoir accueillait le CSF l'hôte de CSF pour la remise du prix Déméritas-Eméritas.

Lucie Lequin

La cérémonie fut précédée d'une exposition d'annonces publicitaires sexistes. Tout en dégustant café et croissants offerts par l'Institut, le public discutait vivement du sexismé éhonté dont témoignaient plusieurs des photos de l'exposition. Toutefois, le sexismé insidieux de certaines annonces suscitait davantage de remarques et de discussions.

Ce fut devant une salle comble que Claire Bonenfant, présidente du Conseil du Statut de la femme, et Catherine Lord, coordonnatrice du comité pour la publicité non-sexiste, dévoilèrent les résultats du concours. Le prix Déméritas pour 1982 fut attribué à une annonce télévisée pour le soutien-gorge et la gaine Playtex. Le prix Eméritas fut remporté ex-aequo par deux annonces télévisées. La première, une publicité pour l'assouplisseur La Parisienne montre un homme faisant le lavage tandis que la femme va reconduire leur fils au hockey. La deuxième est une annonce de Kraft qui met en scène une famille collaborant à la préparation du repas. Plusieurs autres mentions Déméritas-Eméritas ont été décernées.

A la fin de la cérémonie, l'on réserva une période de questions à l'auditoire. Quelques intervenants s'objectionnèrent au choix des prix et mentions. Claire Bonenfant nous rappela qu'il s'agissait du choix du public, pas nécessairement de celui du CSF ou des juges. Catherine Lord remarqua que les mentions positives n'étaient pas synonymes de perfection, mais d'amélioration, de conscientisation, d'effort, de rupture avec les stéréotypes traditionnels. Toutes deux s'accordaient à dire que même les annonces ayant mérité des mentions positives pouvaient être améliorées et elles tentèrent de montrer comment.

D'une façon générale, l'auditoire semblait satisfait des efforts du CSF pour désexiser la publicité et surtout voulait continuer à soutenir le CSF dans cette lutte.

En offrant sa collaboration, l'amphithéâtre, assistance technique, l'Institut Simone de Beauvoir témoigna, de nouveau, de son intérêt pour la vie de communauté.

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(3j) DEMERITAS-  
EMERITAS

Tuesday June 3rd, the Simone de Beauvoir Institute hosted the Déméritas-Eméritas Awards. The ceremony was preceded by an exhibition of sexist advertisements. While enjoying croissants and coffee offered by the Institute, the public engaged in lively debate of the barefaced sexism evident in several photographs in the exhibition. However, the insidious sexism of certain ads provoked even more comments and discussions.

Before a capacity audience, Claire Bonenfant, president of the Council on the Status of Women, and Catherine Lord, coordinator of the Committee for Non-Sexist Advertising, made public the results of the competition. The Déméritas award for 1982 was given to a television commercial for the Playtex bra and girdle. The Eméritas award was shared by two television commercials. The first was a commercial for La Parisienne softener showing a man doing the laundry while the wife took their son to his hockey game. The second was a Kraft commercial showing a family preparing a meal together. Other honorable mentions were announced.

At the end of the ceremony, time was allotted for questions from the audience. Several people objected to the choice of awards and honorable mentions. Claire Bonenfant reminded us that the choices were those of the public and not necessarily those of the CSW or the judges. Catherine Lord noted that honorable mentions were not awarded for perfection, but in recognition of improvement, a greater consciousness, effort, breaking away from traditional stereotypes. Both agreed that even those commercials which had received approbation, could be improved and they attempted to indicate in what ways. Generally, the audience seemed satisfied with the efforts of the CSW to eliminate sexism in advertising and above all wished to continue their support of CSW in their struggle.

In offering their cooperation, the hall and technical assistance, the Simone de Beauvoir Institute once more gave evidence of its interest in the life of the larger community.

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(3k) FACULTY COLLOQUIA

Date:	Tuesday, January 12	<u>MOTHER-INFANT BONDING</u>
Time:	3:00 P.M.	Prof. Barbara Woodside
Place:	Loyola House	Dep't of Psychology
Date:	Friday, February 5	<u>TEACHING WOMEN'S HISTORY</u>
Time:	1:00 P.M.	Prof. Edith Schlosser
Place:	SGW House	Dep't of History
Date:	Wednesday March 3	<u>THE PHILOSOPHICAL</u>
Time:	1:00 P.M.	<u>IMPORTANCE OF FEMINISM</u>
Place:	Loyola House	Prof. Edmond Egan Dep't of Philosophy
Date:	Thursday March 25	<u>WOMEN WORKING</u>
Time:	3:00 P.M.	Prof. Susan
Place:	Loyola House	Hoecker-Drysdale Dep't of Sociology
		Prof. Katherine Waters
		Dep't of English
Date:	Monday April 5	<u>SIMONE DE BEAUVOIR</u>
Time:	6:00 P.M.	Prof. Mair Verthuy
Place:	SGW House	Dep't of French (En français)

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(4) READING ROOM

Joan Kohner

The stairs to the third floor reading room were well used last year. There was a significant increase in the number of loans (four hundred and nineteen have been recorded), and in the number of enquiries (over ninety).

Other statistics show healthy increases. Seventy gifts were received by the Institute and one hundred and twenty one Government Documents and two hundred and fifty three books were catalogued. These, together with a substantial increase in the number of items in the vertical file, did make more material available for students.

Significant additions to our holdings have been the acquisition of Vol 1 - 24 of Les Cahiers du GRIF (Bruxelles), a leading feminist journal in Europe, and Vol 1 - 68 of Réseau d'action et d'information pour les femmes (Québec), historically a useful source for the study of feminism in Québec. We also added five tapes from a course held by the Faculty of Religious Studies, McGill University on 'Woman Erased? Power, Patriarchy and Religion'. These include lectures by some of the foremost female theologians of our time.

A file of bibliographies has been established, although students seem reluctant to search these useful sources.

One of the unfortunate elements connected with increasing use of our facilities is that we are losing books and other materials. These losses are often connected with popular events, such as the loss of Emma Goldman's biography during the showings of the film 'Reds' and the loss of the The Dinner Party during the Judy Chicago exhibition. A carefully accumulated file from Le Devoir and The Gazette on the 'Yvettes' phenomenon has also disappeared. This type of theft does reduce our usefulness.

We are very grateful to those who do donate material to our Reading Room. The Principal, Mair Verthuy, is extremely generous in this respect. We hope to continue to expand our contacts with all those interested in the study of issues affecting women.

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(4) CENTRE DE  
DOCUMENTATION

Les marches qui mènent au centre de documentation au troisième étage ont bien servi l'année dernière. Il y a eu une augmentation significative du nombre de prêts (plus de quatre cents prêts enregistrés) et de nombreuses demandes de renseignements. L'Institut a reçu soixante-dix dons et cent vingt et un documents gouvernementaux. Deux cent cinquante trois titres ont été ajoutés au catalogue. Ceci, de même que la croissance de notre fichier de matériel non-relié, nous a permis d'offrir davantage de documentation aux étudiant/e/s.

Nous sommes fières de l'acquisition des Volumes 1 à 24 des Cahiers du GRIF (Bruxelles), une importante revue féministe européenne, et des Volumes 1 - 68 du Réseau d'action et d'information pour les femmes (Québec), un outil précieux de recherche sur le féminisme au Québec. Nous avons également ajouté cinq bandes magnétiques de conférences organisées par la faculté d'études religieuses de l'Université McGill et intitulées Woman Erased? Power, Patriarchy and Religion. Ces bandes contiennent des conférences par certaines des plus importantes théologaines de notre époque.

Nous avons commencé un fichier de bibliographies mais les étudiant/e/s ne se pressent pas pour s'en servir.

Il est malheureux que l'augmentation de la clientèle du centre de documentation s'accompagne d'une perte de matériel. Souvent ces pertes coïncident avec des événements très courus. La biographie d'Emma Goldman, par exemple, lors des visionnements du film Reds, ou le Dinner Party au moment de l'exposition de Judy Chicago. Les articles sur les 'Yvettes', si patiemment receuillis dans Le Devoir et The Gazette ont disparu. Ces 'pertes' reduisent notre efficacité.

Nous sommes très reconnaissantes à celles qui font des dons au centre de documentation. Notre directrice, Mair Verthuy, est très généreuse à cet égard. Nous espérons étendre ces liens avec celles/ceux qui s'intéressent aux Etudes de la femme.

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(5) THE WOMEN'S STUDIES STUDENT ASSOCIATION

Robin Ward

The 1981-1982 academic year marked the Women's Studies Student Association's (W.S.S.A.) first year of existence. It was formed so that Women's Studies students could work within their own autonomous organization, in close contact with, but independent from the Simone de Beauvoir Institute, with the purpose of sponsoring events and speakers and providing information of interest to students taking Women's Studies courses. One representative was elected from each Women's Studies course to attend monthly meetings and then report back to the class about current happenings both at the university and in the community at large.

Early in September of 1981 the W.S.S.A. held a fully-scheduled orientation week, with an information booth on the mezzanine floor of the Hall building, as well as a succession of speakers, discussions and films: a panel discussion on what Women's Studies programs are offered throughout universities and CEGEPs in Montreal; Mary Two-Axe Early speaking about Canadian Native Women's rights; and the showing of Le Temps de l'Avant, Anne-Claire Poirier's film about abortion. It was a week full of varied topical and informative events, which tried to appeal to as many people as possible.

In the New Year, McGill Women's Union's wallet cards describing what to do in case of rape were distributed to all students in Women's Studies courses. A series of film nights was presented for the university community at large: Julia, the well-known film which celebrates the friendship between two women; a Women in Unions film night with guest speakers Danielle Dionne and Leah Roback, two local union activists; a Women in Canadian History film night; and the showing of Anne-Claire Poirier's controversial film about rape - Mourir à tue-tête. Some of the films were better known and better attended than others, but they were without exception, worthwhile and moving in their depiction of women's lives and women's situation.

The W.S.S.A. got off to a somewhat slow start in 1981-1982 but now that we have one year of experience behind us, hopefully we can recruit more womanpower and present even more events which pertain to Women's Studies.

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(5) L'ASSOCIATION  
ETUDIANTE EN  
ETUDES DE LA  
FEMME

L'année scolaire 1981-1982 a marqué les débuts de l'association étudiante. Cette association permettra aux étudiant/e/s de travailler à l'intérieur d'une organisation autonome, reliée à l'Institut tout en étant indépendante; de marrainer des activités; d'inviter des conférencières, et de fournir des renseignements d'intérêt spécifique à celles/ceux en Etudes de la femme. Dans chaque cours en Etudes de la femme on a élu un/e représentant/e qui assistera aux réunions mensuelles, et qui mettra les étudiant/e/s au courant des événements intérieurs et extérieurs de la communauté universitaire.

Au mois de septembre, l'association a organisé une semaine d'orientation. Il y avait un kiosque de renseignements à la mezzanine du pavillon Hall, des conférencières, des discussions, et des visionnements de films. Lors d'une table ronde, on a présenté les programmes en Etudes de la femme offerts dans les universités et CEGEP de Montréal; Mary Two-Axe Early a parlé des droits des femmes autochtones du Canada. On a présenté le film d'Anne-Claire Poirier sur l'avortement Le Temps de l'Avant. En présentant des activités diverses, instructives et d'actualité, on espérait rejoindre le plus de gens possible.

En 1982, des cartes indiquant quoi faire en cas de viol (et préparé par MWU) ont été distribuées à toutes/tous les étudiant/e/s en Etudes de la femme. On a offert à toute la communauté universitaire une série de films, dont Julia (qui célèbre l'amitié entre deux femmes); une soirée de films sur les femmes et les syndicats (Danielle Dionne et Leah Roback, activistes syndicales montréalaise étaient les conférencières); une soirée de films sur la femme dans l'histoire canadienne, et A Scream from Silence, de Anne-Claire Poirier sur le viol. Bien que certains films plus connus aient attiré plus de monde, tous valaient la peine d'être vus. Ils étaient émouvants dans leurs présentation du vécu et de la condition des femmes.

Bien que les débuts de l'association aient été lents en 1981-1982, nous avons acquis une année d'expérience. Nous souhaitons attirer davantage de 'femmes-d'oeuvre' et pouvoir organiser davantage d'événements relatifs aux Etudes de la femme.

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INSTITUTE STRUCTURES AND SECTORIAL ACTIVITIES/  
STRUCTURES DE L'INSTITUT ET ACTIVITES SECTORIELLES

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(6) CANADIAN WOMAN STUDIES / LES CAHIERS DE LA FEMME

Jeanne Maranda

L'an trois des Cahiers de la femme sous la direction de Mair Verthuy et de Jeanne Maranda se termine avec la parution du thème 'La femme et l'économie'. Ont précédé: 'Femme et beaux-arts, Sexualité et symbolisme, Femmes, bâtisseuses de la nation'. Autant de numéros qui offraient une lecture à la fois importante et stimulante dans une présentation de plus en plus professionnelle. Les Cahiers sont l'unique source de documentation qui donne à la fois le visage des féministes francophones et des anglophones du Canada.

On a pu lire des textes des professeur/e/s de Concordia: Lucie Lequin, Juliette l'Héault, Mair Verthuy, Michel Despland ainsi que des textes d'étudiantes: Michèle Vigeant, Nicole Gélinas, Nicole Durand, Dalila Maschino, Sara Heppner.

Le mois de novembre verra la parution du volume 4 numéro 1: Femmes en herbe. Suivront Images multiculturelles à Noël, Femmes et violence et Femmes et sports en 1983.

Nous lançons un appel à toutes et tous qui ont quelque chose à dire: essais, poésies, recensions de livres; nos Cahiers vous sont ouverts, profitez-en!

Nous avons à l'Institut presque tous les anciens numéros ainsi que la dernière parution. Vous pouvez vous les procurer au secrétariat de l'Institut Simone de Beauvoir, et dans plusieurs librairies du centre ville. Les abonnements s'envoient à Toronto, à l'université York où les Cahiers sont imprimés.

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INSTITUTE STRUCTURES AND SECTORIAL ACTIVITIES/  
STRUCTURES DE L'INSTITUT ET ACTIVITES SECTORIELLES

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(6) CANADIAN WOMAN STUDIES / LES CAHIERS DE LA FEMME

Year Three of Cahiers de la femme, under the direction of Mair Verthuy and Jeanne Maranda, came to a close with the issue on the theme Women and the Economy. It was preceded by Women and Art; Sexuality and Symbol; Woman, Nation-Building - so many issues which offered significant and stimulating reading in an increasingly professional format. The Cahiers are the sole documentary source which give a picture of both French and English feminists in Canada.

The texts of Concordia professors Lucie Lequin, Juliette Laplante-L'Héault, Mair Verthuy and Michel Despland appeared, as well as texts written by students Michèle Vigeant, Nicole Gélinas, Nicole Durand, Dalila Maschino and Sara Heppner.

The month of September will see the publication of Volume 4, number 1: 'Adolescence'. To follow: 'Multi-culturalism' at Christmas, 'Women and Violence' and 'Women and Sports' in 1983.

To all those who have something they want to say: essays, poetry, book reviews - The Cahiers are open to you. The opportunity is yours.

We have almost all back issues at the Institute as well as the latest issues. You can get them at the Simone de Beauvoir offices and in several downtown bookstores. Subscriptions may be sent to York University, Toronto where the Cahiers are printed.

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(1) REPORT OF THE  
COLLEGE  
EVALUATION  
COMMITTEE

When the Concordia University Faculty of Arts and Science was established in 1977, provision was made for the creation of a number of 'university colleges'. These colleges, each to be inspired by a particular philosophy of education or community service orientation, were intended to overcome the depersonalization and overspecialization which many feared would result from the emergence of such a large faculty. Since 1977 the Board of Governors has approved the creation of seven colleges: Centre for Mature Students (1978), Simone de Beauvoir Institute (1978), Liberal Arts College (1978), Lonergan University College (1978), School of Community and Public Affairs (1978), Science College (1979) and the Institute for Cooperative Education (1980).

In early 1978, as the first college proposals appeared, the University Senate approved procedures for the 'Evaluation of Units and Programmes in Division IV' (US-78-4-D10). This document requires that Arts and Science Faculty Council strike an Evaluation Committee to conduct an academic review of each college 'in the fourth year after the first admission of students'. The Evaluation Committee is mandated to recommend to Faculty Council 'the retention, modification or suspension of the unit with reasons for its recommendation'. The Committee is expected to examine both 'the academic quality of the unit' and its ability to attract 'sufficient numbers of students to justify its continuation'.

In accordance with the guidelines from Senate, Arts and Science Faculty Council approved the creation of a College Evaluation Committee (ASFX-81-14-D2) at its meeting of October 2, 1981. The composition of the Committee as determined by Faculty Council is:

Chairman	- M. Singer, Provost
One faculty member from Division IV (outside the area being evaluated)	- J. Herz (Liberal Arts College)
One faculty member from Arts and Science (excluding Division IV)	- N. Kyriazis (Sociology)
One faculty member from a Faculty other than Arts and Science	- W. Saunders (Fine Arts)
One Chairman from outside the Division	- J. Lightstone (Religion)
Two students nominated by CUSA	- L. Harries, D. Tardif

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Based on the instructions from Senate, the colleges to be evaluated in 1981/82 are the Centre for Mature Students and the Simone de Beauvoir Institute. The Evaluation Committee was directed to include in the evaluation process interviews, a written statement from the Principal, written student evaluations and an evaluation by an outside expert. It was expected to report to Faculty Council in the Spring of 1982.

SIMONE DE BEAUVOIR INSTITUTE

Concordia University's commitment to Women's Studies dates back to the early 1970's when both Sir George Williams University and Loyola College introduced their first Women's Studies courses. At the time of the establishment of the Faculty of Arts and Science in 1977, Concordia was one of only five universities in Canada offering a Minor programme in Women's Studies; nearly 40 students were enrolled in the Minor and many others were registered in a variety of Women's Studies courses which were being offered by the Centre for Interdisciplinary Studies and by individual departments.

The decision of the University Senate in 1977 to establish a number of undergraduate colleges in the Faculty of Arts and Science prompted a group of faculty, students and staff to prepare a proposal for the establishment of a Women's College. The University Senate received their formal proposal in February 1978 and by April the Board of Governors had approved the creation of the Institute for Women's Studies (shortly thereafter renamed the Simone de Beauvoir Institute).

Despite the name, the founding document makes it clear that the Institute for Women's Studies was intended to be primarily a co-curricular unit, administratively distinct from the Women's Studies Programme and offering no academic programmes of its own. Using Women's Studies as its 'intellectual base', the Institute intended to 'offer a support system for women' by organizing a variety of co-curricular activities in order to 'provide an environment which will encourage students to maximize their personal, social and intellectual potential.' More specifically, each student member was required, after consultation with a faculty 'tutor', to complete a minimum of 9 credits in Women's Studies and to partici-

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pate actively in the life of the Institute. The Institute was committed to attract new students to Concordia, to improve the conditions of all women in the University, to act as a resource centre for the community, to develop closer ties with existing women's organizations and with CEGEP Women's Studies instructors and to establish a consultative committee of professional women. The founding document also elaborated a complex governing structure, the guiding principle of which was 'to encourage maximum participation in the decision-making process within the college by all its members' regardless of their faculty, student or staff status. The Institute was to be administered by a Principal and two Associate Principals who were to be assisted by a group of faculty tutors. The governing body was to be an Assembly consisting of all the members of the Institute; six standing committees and the Institute Council were to report to this Assembly. Finally, the Institute was authorized to accept its first students in September 1978, only six months after receiving Board of Governors approval.

The Simone de Beauvoir Institute was the scene of intense activity during the 1978/79 academic year. In just a few months 15 tutors and more than 75 students had established themselves in a brownstone on Bishop street. During its first year of operation, the Institute sponsored many co-curricular and social activities, began publication of a newsletter, and opened a reading room with Women's Studies materials; considerable publicity ensued in the French and English media not only in Montreal but across Canada. In 1978/79 Concordia became one the first universitites in Canada to offer the Major in Women's Studies. It was at that time that Faculty Council voted to transfer administrative responsibility for the Women's Studies Programme from the Centre for Interdisciplinary Studies to the Institute. (However, because Senate had not yet decided whether to allow individual colleges to offer academic programmes, the Women's Studies Programme remained in administrative limbo throughout 1979/80).

Many members of Faculty Council may recall that the summer and fall of 1979 was period of great upheaval for the Simone de Beauvoir Institute. Among the contributing factors were increasing frustration with the multiplicity

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of governing structures; a de-emphasis on part-time staffing for Women's Studies necessitated by the University's worsening financial situation; and a ruling from the Provost's Office that the governing structures of the Institute violated University procedures because they did not give full-time faculty a predominant voice in the running of the Institute. Following a sometimes acrimonious debate, the Institute's tutors worked to redefine the direction and organization of the college. During that year however the Institute continued to provide a variety of co-curricular activities culminating in sponsorship of the First National Women's Studies Conference. It was also during 1979/80 that the Loyola Campus Resource Centre was provided with space in Annexe TA.

Since 1980 the student membership of the Simone de Beauvoir Institute has stabilized at around 60 students. The Women's Studies programme has grown to more than 50 active degree students and there are about 1000 students registered in Women's Studies courses across the Faculty. The Institute has now assumed administrative responsibility for the Women's Studies Programme, and effective June 1, 1982, all Women's Studies degree students will ipso facto become members of the Institute. The Institute has drawn up a new 'constitution' which clearly outlines the purposes of the college and confirms the centrality of the Women's Studies Programme (together with research and co-curricular activities) to the work of the Institute; the constitution also outlines a new governing structure to replace the nullified governing scheme described in the founding document. The major pre-occupation of the Institute in recent months has been preparation for the International Conference on Teaching and Research Related to Women, which it will host in Montreal in July, 1982.

Procedures of the College Evaluation Committee

In accordance with its mandate and in order to familiarize itself with the operations of the Simone de Beauvoir Institute, the College Evaluation Committee solicited confidential written reports from students, faculty, fellows, the Principal and an external examiner. To obtain these reports the Committee took the following steps:

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1. Student Evaluation: The Committee designed a thirty-three question Student Evaluation Form which was circulated to 175 current and former members of the Simone de Beauvoir Institute and currently and formerly enrolled Women's Studies degree students.
2. Fellows' Evaluation: The Committee solicited briefs from all thirty-four present and former fellows of the Simone de Beauvoir Institute, directing their attention particularly to fourteen questions formulated by the Committee.
3. Principal's Report: The Committee solicited a report from the Principal, directing her attention particularly to fifteen questions. The Committee also requested such supplementary materials as past reports of the Institute, the curriculum vitae of fellows, sample course syllabi and course evaluations.
4. External Examiner: The Committee secured the services of Professor Florence Howe, Professor of Humanities at SUNY-Old Westbury and Editor, the Feminist Press, as the external examiner for the Simone de Beauvoir Institute.

The members of the College Evaluation Committee would like to express their appreciation to the twenty-one fellows and nearly fifty students who provided written responses to their queries.

Recommendations of the College Evaluation Committee

The recommendations of the College Evaluation Committee emerge largely from a comparison of the aims and goals set forth by the founding document of the Simone de Beauvoir Institute with the existing situation. The Committee concluded that the Simone de Beauvoir Institute has made a significant contribution to the academic life at Concordia. Acknowledging the trauma of the 1979 upheaval for all parties, we are nonetheless persuaded by the External Examiner that such 'ruptures' are not unique to Concordia, and evidence suggests the Institute should continue to move forward. There has been significant growth in both the Institute and the Women's Studies

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Programme during the last four years. The Committee endorses the direction of the Institute's new 'constitution'. With regard to curriculum and faculty we may with confidence report that the Programme compares favourable with other strong undergraduate curricula in Women's Studies.

Notwithstanding the inevitability of these growth pains, the 'ruptures' have not been without their effects - direct and indirect - upon the Institute's role within the Community in general and the University in particular. Relations with external organizations, particularly the anglophone CEGEPs have suffered. More important, the contribution of the Institute, via its co-curricular activities, to the intellectual life of the University community has recently been less apparent. To be sure, efforts since 1979 have of necessity been directed to reforging the internal structures of the Institute. The International Conference on Teaching and Research Related to Women, moreover, has considerable merit. Still the Committee feels that efforts ought now be made to reestablish links and substantive contributions to the University and external communities.

The College Evaluation Committee therefore makes the following recommendations to Arts and Science Faculty Council:

1. that in light of the above remarks the Simone de Beauvoir Institute be retained;
2. that the undergraduate Women's Studies Programme be re-affirmed as the central focus of the Institute;
3. that the Institute strengthen its recruitment efforts at Montreal CEGEPs;
4. that the Institute resume closer working relationships with Women's Studies instructors at other Montreal universities and at both French and English CEGEPs;
5. that the Institute commit faculty resources to restore co-curricular activities to their former level;

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6. that the administration of the Faculty make greater efforts to facilitate the involvement of full-time faculty members in the teaching of Women's Studies courses;
7. that, in consultation with appropriate departments, efforts should be made to fill the major lacunae in Women's Studies curriculum, particularly in the areas of feminist political theory and Canadian and American women's history;
8. that the Loyola Campus Resource Centre be maintained but that the present space be abandoned in favor of a more centrally located Resource Room;
9. that although the feasibility of graduate work in Women's Studies may be explored, its implementation should be delayed until the appropriate resources are available.

April 19, 1982

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(2) CRIAW CONFERENCE  
REPORT

The Canadian Research Institute for the Advancement of Women held its fifth annual conference in Halifax, Nova Scotia on November 13, 14 and 15. Mary Lou Squires and Lynne Beaudoin attended, representing the Simone de Beauvoir Institute. The theme of the conference was 'Women's Culture'.

The conference opened with an exhibition of women in the arts in the Sculpture Court Art Centre at Dalhousie University.

The first general meeting followed the art exhibition and reception. At the general meeting, keynote speakers posed a number of questions about women's culture that were to serve as a focus. Is there a separate 'women's culture'? How does one define 'women's culture'? One speaker stated that historians invented the term 'women's culture' but didn't know what to do with it; sociologists understood 'women's culture' but dealt with it poorly. Another speaker quoted Mair Verthuy as her authority on women's culture. A third speaker caught our attention with the statement that Simone de Beauvoir was anti-culture. This speaker held that de Beauvoir exemplified the textbook case of judging women by the standards set by men and then finding women wanting. The speaker also mentioned that Adrienne Rich affirmed that compulsory heterosexuality eliminates true 'women's culture'.

With such provocative statements to ponder, the delegates voted to adjourn the general meeting and retire to the Dalhousie Faculty Club to explore these ideas informally and to decide upon which of the many offerings to attend on Saturday and Sunday. Since at least three papers representing different topics were available at 9:00, 11:00, 11:00, 2:00 and 4:00; the choices were wide and tempting. The papers in many areas were interesting and well-prepared. I found Cathy Bray's 'Women's Culture and Sport' and Harriet Field's play: 'The Transmitting Agent of Young Women's Culture' stimulating and thought provoking.

The mingling of individuals and the exchange of ideas outside the formal meetings is an integral part of the CRIAW conference. This conference was no exception. The indignation of women and native peoples over the Constitu-

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tution was a common bond. Discussion, petitions, telephone calls, and strategy meetings were going on all the time. I believe that this peripheral activity may have influenced the final unanimous vote in Parliament.

The business meeting for voting delegates took place on Sunday, November 15. Elections were held and Margrit Eichler was elected president. Thanks were tendered to Ann Hall, retiring president for the superb job of organizing and securing adequate funds for CRIAW during her term of office. With a more adequate budget the CRIAW office is now staffed by three full-time women and one part-time. The proposed talent bank should become operational this year. The first official CRIAW paper was published and several others have been accepted for publication. Plans are afoot for the staff to serve as in-house researchers on feminist position papers.

Five grants-in-aid of \$2000 each were given. The recipients were chosen from forty-three applicants. One grant went to Monique Dumais of the Université du Québec for her research on the role of families in Québec society. I believe Monique also taught a summer course in women's studies at Concordia.

Controversy erupted with the announcement of the winner of the newly established Marian Porter Award. This award was to be given for the best paper on the advancement of women. There were one hundred submissions which were read blind by the committee of ten feminists who teach in Women's Studies throughout Canada. The articles were ranked by each committee member from one to fifteen with the lowest total going to the winner. The winner was Graem Lowe with his article 'Women, Work and the Office.'

After considerable discussion at various floor microphones, the delegates commended the committee for being completely impartial but agreed that in the future this award was not only to be given for the best report on the advancement of women, but also should give women researchers recognition and research opportunities that would contribute to their advancement as well.

The meeting for next year will be in Ottawa, I recommend it to students and faculty members alike.

Mary Lou Squires

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(2) RAPPORT SUR LA  
CONFERENCE DE  
L'ICRAF

L'Institut canadien de recherches sur l'avancement de la femme a tenu sa cinquième conférence annuelle à Halifax en Nouvelle Ecosse le 13, 14 et 15 novembre. Mary Lou Squires et Lynne Beaudoin y ont assisté à titre de représentantes de l'Institut Simone de Beauvoir. La conférence avait pour thème 'La Femme et la culture'.

La conférence s'est ouverte par une présentation sur les femmes et les arts au Sculpture Court Art Centre de l'Université Dalhousie.

Après cette présentation et une reception, ce fut la première assemblée générale. Les oratrices principales ont présenté un certain nombre de questions sur la culture féminine, situant ainsi les points importants. Existe-t-il une 'culture féminine' séparée des autres cultures. Comment peut-on définir la 'culture féminine'? Une oratrice indiquant que le terme 'culture féminine' aurait été inventé par les historiens mais qu'ils n'avaient pas su quoi en faire; quand aux sociologues on leur reprochait de faire de leur connaissance de cette culture une utilité médiocre. Une autre oratrice citait Mair Verthuy comme maîtresse-à-penser. Une troisième déclarait que Simone de Beauvoir était anti-culture, voyant chez elle l'exemple du cas textuel où la femme jugée par des standards établis par l'homme finit par se trouver en défaut. Cette même oratrice mentionnait qu'Adrienne Rich voyait dans l'hétérosexualité forcée, l'élimination d'une vraie 'culture féminine'.

Après de telles déclarations les déléguées ont voté en faveur de la levée de l'assemblée générale et se sont retirées au Dalhousie Faculty Club pour discuter officiellement des idées soulevées. Elles avaient également à choisir parmi les nombreuses activités celles qui allaient occuper leur weekend. Au moins trois ateliers sur des sujets variés s'offraient à 9:00, 11:00, 2:00 et 4:00. Le choix était vaste et tentant. Dans plusieurs domaines les travaux étaient intéressants et bien préparés. 'La culture féminine et le sport' de Cathy Bray et la pièce 'the transmitting Agent of Young Women's Culture' étaient entre autres des présentations stimulantes et leur matière portait à réflexion.

La communication et les échanges d'idées entre les déléguées, à l'extérieur de l'assemblée officielle, font

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partie intégrante des réunions de l'ICRAF et celle-ci n'a donc pas fait exception. L'indignation des femmes et des autochtones au sujet de la Constitution représentait un lien commun. Cela a donné lieu à des discussions, à des pétitions, des appels téléphoniques et des réunions de stratégie. Ces activités périphériques ont certes influencé le vote final unanime au parlement.

La réunion prévue pour l'élection a eu lieu le dimanche 15 novembre. Margrit Eichler a été élue Présidente. Des remerciements ont été offerts à Anne Hall, Présidente sortante, pour le superbe travail accompli durant son mandat, spécialement en ce qui concerne les fonds de l'ICRAF. Grâce à un budget plus adéquat, l'ICRAF peut maintenant payer les services de trois femmes à temps plein et d'une femme à temps partiel. La banque de ressources devraient commencer à opérer cette année. Le premier document officiel de l'ICRAF a été publié et plusieurs autres ont été acceptés pour publication. L'ICRAF a également planifié l'utilisation de son personnel de façon à produire une recherche et une documentation qui lui soient propres.

Cinq bourses de recherche de \$2,000 ont été accordées. Les bénéficiaires ont été choisies parmi les quarante-trois demandes reçues. Monique Dumais de l'Université du Québec a reçu un prêt pour sa recherche sur le rôle de la famille dans la société québécoise. Je crois que Monique a aussi enseigné un cours d'été dans le cadre des Etudes de la femme à l'Université Concordia.

L'annonce du palmarès du nouveau prix Marian Porter a fait l'objet de controverses. Ce prix devait être décerné pour le meilleur travail de recherches sur l'avancement de la femme. Cent travaux ont été soumis et lus sans signature par un comité de dix féministes, enseignantes en Etudes de la femme à travers le Canada. Les articles ont été classifiés par chaque membre sur une échelle allant de un à quinze, le travail ayant le moins de points étant choisi. Le gagnant était Graeme Lowe et l'article qu'il avait présenté 'Women, Work and the Office'.

Après de longues discussions les déléguées ont approuvé la décision impartiale du comité mais se sont entendues pour que, dans l'avenir, ce prix soit non seulement décerné au meilleur article sur l'avancement de la femme,

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mais aussi à une chercheure afin de donner aux femmes la reconnaissance et les possibilités de recherche qui contribuaient à leur avancement.

L'assemblée de l'année prochaine aura lieu à Ottawa. Je la recommande aux étudiant/e/s autant qu'aux professeur/e/s.

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(3) VISIT TO JAPAN

Pat Morley

I have just returned from a month's stay in Japan, where my specialities of Canadian Literature and Women's Studies worked together well. My funding came through the Office of International Relations, in connection with the five-year-old Japanese Association for Canadian Studies (JACS). My chief contact on the JACS executive was Dr. Yuko Chara, a historian at the University of Tokyo who has a strong interest in women's concerns. Through Dr. Chara, through personal contacts made in Sapporo at the JACS Conference, through names given to me by Professor Verthuy, and through other Japanese friends, I met with four large groups of women in Tokyo, Okayama and Kyoto, and also with several professional women in Tokyo. Women's studies as such is only just beginning in Japanese universities, but groups of professional women are flourishing. The month gave me some strong insights into life for contemporary Japanese women and sympathy with their problems which are, overall, more severe than in North America.

As always, there is room for individual initiative. I met a remarkable woman in Sapporo in Hokkaido, the most northerly of Japan's four islands, with a climate like Canada and a frontier spirit to match its rugged winters and relatively recent origins. Mrs. Mie Abe is currently President of the Hokkaido Branch of the International Women's Association. Some years ago, while travelling, she learned about the Association, and returned to her native city to found a branch, now six hundred members strong. They have published several handbooks, including a guide for foreign visitors. The Hokkaido Branch of this association seems to be a model of international friendship and cooperation. As president, Mrs. Abe travelled to Canada and discovered that Alberta has ombudsmen. Intrigued, she spent a day with the one in Calgary to learn just what he did. She returned to Hokkaido, saw the Governor, and convinced him that the island needed these structures. He created four ombudsmen, one of them being Mrs. Abe. She is also a mediator in the law courts of Sapporo, an interesting position which has, I believe, no equivalent here. Much of her career is relatively recent, after she was widowed. It affords a striking story of initiative and achievement in a society which does not make life easy for women outside the traditional confines of home and family.

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In Tokyo, I gave a lecture on 'Canadian Women: Past, Present and Future', at Ochanomizu University under the auspices of the Institute for Women's Culture. This unique institute, established in the late 1970's, publishes some material in English (Bulletin of Institute for Women's Culture, 1979 ff.) and has a large Women's Studies library with volumes in both English and Japanese and with some Western (i.e. European and North American) feminist classics translated into Japanese (eg. Wollstonecraft, Vindication of the Rights of Women). Kazuko Tanaka, who translated my talk on September 9th, has translated into English an abridged version of A Short History of the Women's Movement in Modern Japan (first published in Japanese by Aki Shobo as part of Josei Shisohsi, 'A History of Women's Thought'). I would hope to see the Simone de Beauvoir Institute forming close links with this Japanese institute. Perhaps a formal 'sister' relationship should be considered.

On September 17 in Okayama I spoke informally with a group of some twenty housewives and mothers, none of whom worked outside the house and all of whom wanted to! They explained that returning to university (graduate or undergraduate level) is nearly impossible in Japan after more than one year outside the school system, because of rigorous entrance examinations; that employers favour male employees first, and young married women second; and that their husbands' attitude also presented difficulties to working outside the home.

In Kyoto, I spoke with a dozen women at Kyoto National University, members of the Kyoto Women's Research Association which publishes a newsletter once or twice a year, Fuken Ren. These women have jobs, but all had experienced discrimination, and most felt that they could not advance in their careers as their husbands could. They told incredible stories of women with PhD's in the sciences: on average, one in five gets a job after graduation; the remaining women continue to work in university labs (sometimes for ten years), publishing their research but being unable to find employment, and even paying hefty tuition fees annually, almost equal to undergraduate fees! Their society gives them the choice of paying for the privilege of working, or folding their hands, returning home, and forgetting that they acquired an advanced education. There is an element of social

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deception here, I find: the universitites pretend that all fields are open to women, but after they have finished university society refuses to accept them into the fields for which they have trained. The Kyoto group was founded in 1964 by Professor Banida, current chairwoman, in response to a pharmaceutical company publishing a white paper stating that women were capable of only secondary research (ie: assisting), not primary research. Their first act was to establish a nursery at Kyoto University, in cooperation with the faculty association. This took them a year.

In Tokyo again, I spoke with another Women's Research Association, this one attached to Tokyo Women's College (Nippon Josphidai). Its chairwoman, Assoc. Professor Sachiko Idé, a linguist, is doing research into feminine modes of speech. She told me she was 'bi-located', by which she meant that she and her husband (who works for another university some two hours away by train) kept two apartments, and got together on weekends. The children are with the wife. Neighbours disapprove of the arrangement. Several women said they felt they had obtained their jobs partly through luck and persistence, and partly through their publications.

Another story from this meeting suggests a system of social guilt to encourage mothers to study their children's texts in order to assist them with their school-work. 'Have you opened your children's textbooks recently?' comes over the TV in stern tones. There is no suggestion that fathers should show a similar interest. Mothers are also expected to appear at school several days a month, which is difficult for working mothers.

Other insights were provided by male Japanese friends. A sales manager admitted that women had only junior positions in his firm, and that he believed that men should be 'up front' and women behind, in the company. A professional man of fifty-five with two daughters in their twenties who both hold good jobs told me wistfully that he had some hope, lately, that the older daughter might 'catch' a husband. He exhibited no pride in their jobs. What can one say? Room for change.

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(3) VOYAGE AU JAPON

Je reviens d'un séjour d'un mois au Japon, où mes spécialisations en littérature canadienne et en Etudes de la femme ont fait bonne combinaison . Les fonds pour ce voyage ont été offerts conjointement par l'Office des Relations Internationales et L'Association japonaise des études canadiennes (AJEC) mise sur pied il y a cinq ans. Mon lien le plus direct avec l'AJEC était Yuko Chara, historienne à l'Université de Tokyo. Elle est fortement intéressé à ce qui se rapporte aux femmes. Par l'entremise de Madame Chara, à l'aide de connaissances personnelles acquises pendant la conférence de l'AJEC à Sapporo, et des noms que Madame Verthuy n'avait donnés; par l'entremise également de quelques amis japonais, j'ai pu rencontrer quatre grands groupes de femmes à Tokyo. Les Etudes de la femmes en tant que telles sont très récentes dans les universités japonaises mais les groupes de femmes de profession sont en plein essor. Mon séjour m'a permis de mieux connaître le mode de vie de la femme japonaise contemporaine et de comprendre ses difficultés, plus importantes en général, que celles des femmes de l'Amérique du Nord.

Comme toujours, il y a place pour l'initiative individuelle. J'ai fait la connaissance d'une femme remarquable de Sapporo, à Hokkaido. Parmi les quatres îles japonaises, Hokkaido est celle qui est située le plus au Nord. Le climat y est semblable à celui du Canada et l'état d'esprit correspond aux hivers rigoureux et aux origines plutôt récentes de cette île. Madame Mie Abe est présentement Présidente de la succursale d'Hokkaido pour L'Association Internationale des femmes. Il y a quelques années, lors d'un voyage, Madame Abe avait appris l'existence de cette association. A son retour à Hokkaido elle a fondé une succursale de cette association (600 membres) dans sa ville natale. Cette succursale a publié plusieurs dépliants dont un guide pour les visiteurs venant de pays étrangers. La succursale d'Hokkaido semble être le modèle de l'amitié et de la coopération au niveau international. En tant que Présidente, Madame Abe est venue au Canada et a découvert que l'Alberta disposait d'un protecteur du citoyen. Intrigué, elle a passé une journée avec celui de Calgary afin de savoir en quoi consistait son travail. A son retour à Hokkaido elle a rencontré le Gouverneur et l'a convaincu que son île avait besoin de structures identiques. Il a donc créé cinq postes de protecteurs du citoyen, dont un est occu-

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pé par Madame Abe. Elle est aussi médiatrice à la cour, à Sapporo, une position intéressante au Japon, mais qui n'a pas d'équivalent, je crois, au Canada. Madame Abe a commencé sa carrière récemment, lorsqu'elle est devenue veuve, ce qui démontre un esprit d'initiative et une réussite frappante dans une société où la vie n'est pas facile pour la femme qui ne vit pas selon le rôle traditionnel qui relègue la femme au foyer.

J'ai donné une conférence sur 'La femme canadienne: son passé, son présent, son futur.' à Tokyo, à l'Université d'Ochanomizu, sous les auspices de l'Institut pour la culture féminine. Cet institut est unique dans son genre et a fait publier vers la fin des années '70 quelques documents en anglais (*Bulletin of Institute for Women's Culture*, 1979). Il dispose aussi d'une grande bibliothèque pour les Etudes de la femme où l'on trouve des livres en anglais et en japonais ainsi que quelques ouvrages classiques des pays de l'Ouest (Europe et Amérique du Nord) sur le féminisme, traduits en japonais (par exemple, Vindication of the Rights of Women de Wollstonecraft). Kazuko Tanaka, qui a traduit mon discours du 9 septembre a fait la traduction anglaise du livre A Short History of the Women's Movement in Modern Japan, en version abrégée (rédigé la première fois en japonais par Aki Shobo et faisant partie de l'ouvrage A History of Women's Thought par Josei Shisoshi. J'aime-rais voir l'Institut Simone de Beauvoir établir des liens avec cet institut. Une relation de jumelage pourrait être considérée.

Le 17 septembre, j'ai donné un discours officieux devant un groupe de quelques vingt femmes au foyer. Aucune d'entre elles ne travaillait à l'extérieur mais toutes auraient voulu le faire. Elles m'ont expliqué qu'il était à peu près impossible, au Japon, de retourner à l'université (premier ou deuxième cycle) après avoir passé un an à l'extérieur du système scolaire, à cause des critères d'admission; de plus les employeurs donnent priorité aux hommes, et ensuite à la jeune célibataire. Elles ont aussi indiqué que le comportement de leur époux présentait certaines difficultés par rapport à leur désir de travailler à l'extérieur du foyer.

A Kyoto, j'ai discuté avec environ douze femmes, membres

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de l'Association pour les recherches féminines, à l'Université National de Kyoto. Cette association publie un bulletin d'informations une ou deux fois par an. Il s'agit de Fuhen Ren. Toutes ces femmes ont un emploi mais elles ont toutes été victimes d'injustice et la plupart estiment ne pas avoir pu développer leur carrière autant que leur époux aurait pu le faire. Elle m'ont raconté des histoires incroyables au sujet de femmes qui possèdent un doctorat en sciences: une femme sur cinq, en moyenne, trouve un emploi, les autres continuent à travailler au laboratoire (quelques fois, pendant dix ans) à l'université, sans pouvoir se trouver un emploi et doivent même payer des frais d'inscription assez importants chaque année (des frais à peu près égaux aux frais d'inscription d'un étudiant de premier cycle). Leur société leur donne le choix: payer pour avoir le privilège de travailler ou se croiser les bras, retourner à la maison et oublier qu'elles ont fait des études supérieures. Il y a, à mon avis, en élément trompeur dans leur société: les universités prétendent ouvrir tous les domaines aux femmes mais lorsque la femme obtient son diplôme, la société lui refuse la possibilité de mettre ses connaissances en pratique. Le groupe de Kyoto a été fondé en 1964 par Madame Banida, présentement Présidente du conseil, en réponse à une compagnie pharmaceutique qui avait publié un rapport indiquant que les femmes ne pouvaient travailler qu'à la recherche secondaire (c'est à dire comme 'assistante') et non à la recherche fondamentale. Le groupe a ensuite mis sur pied un jardin d'enfants à l'Université de Kyoto, avec la collaboration de l'Association des professeurs. Le projet a pris un an.

A Tokyo encore une fois, j'ai rencontré une autre association de recherches féminine, celle-ci rattachée au Collège pour femmes de Tokyo (Nippon Josphidai). La présidente du conseil, Madame Sachiko Idé, linguiste, effectue des recherches dans le domaine des modes de parler chez la femme. Elle m'a expliqué qu'elle avait un 'double emplacement' en voulant dire que son époux (qui travaille dans une autre université, à environ deux heures de train) et elle avaient deux logements et qu'ils se réunissaient les fins de semaine. Les enfants sont avec elle. Les voisins n'approuvent pas cet arrangement. Plusieurs femmes déclarent avoir obtenu leur travail en partie grâce à la chance et surtout leur persévérance

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et leurs publications.

Durant cette réunion j'ai aussi appris l'existence d'un système de culpabilisation sociale ayant pour but d'encourager les mères de famille à connaître les textes scolaires de leurs enfants afin de pouvoir les aider dans leurs devoirs. 'Avez-vous ouvert les livres scolaires de vos enfants dernièrement?'. Message prononcé sur un ton sévère et qui passe à la télévision. Il n'existe pas de message semblable pour les pères. On s'attend aussi à ce que les mères se rendent à l'école plusieurs fois par mois, ce qui est difficile pour la femme qui travaille.

Des amis japonais m'ont aussi donné un autre aperçu. Un directeur des ventes a avoué que les femmes ne détenaient que les postes juniors à l'intérieur de sa compagnie et qu'il était d'avis que dans son entreprise, les hommes devaient être 'au premier rang' et les femmes au deuxième. Un professionnel de 55 ans, père de deux filles dans leur vingtaine et qui possèdent toutes deux un bon emploi, m'a expliqué tristement qu'il avait espoir depuis quelques temps, de voir son ainée 'attraper' un mari. Il n'a manifestement aucune fierté quant à leur travail. Qu'y a-t-il à ajouter? Il y a place pour l'amélioration.

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(4) LA RECHERCHE SUR  
LES FEMMES DANS  
LE MONDE ARABE

Mair Verthuy

Du 18 au 21 mai, 1982 se déroulait à Tunis la première rencontre internationale d'expertes arabes sur la recherche multidisciplinaire relative aux femmes dans le monde arabe, rencontre organisée par l'UNESCO. S'y trouvaient invitées comme expertes dix-sept chercheuses venues de treize pays arabes. Il y avait en plus un certain nombre d'observateurs et d'observatrices représentant pour la plupart soit des organismes des Nations-unies soit des organisations gouvernementales arabes. L'Unesco a bien voulu inclure dans son invitation l'Institut Simone de Beauvoir, seule institution occidentale non-affiliée aux deux groupes mentionnés ci-haut à être ainsi privilégiée.

Grâce donc à l'Unesco ainsi qu'à une bourse de voyage offertes par le Centre de recherche pour le développement international à Ottawa, j'ai pu assister à cette rencontre et vivre une expérience extraordinaire sur les plans intellectuel et affectif.

La réunion ne constituait pas un événement isolé. Déjà en 1980, grâce surtout aux efforts de Wassyla Tamzali de la division des sciences sociales et humaines, l'Unesco avait regroupé à Paris douze expertes en études de la femme, dont la directrice de l'Institut, représentant les différentes régions géo-politiques du monde. Nous avions pour but d'esquisser une définition de ce nouveau champ d'études, d'en faire le bilan, et d'offrir un certain nombre de recommandations au Directeur-général de l'Unesco. Nous avons insisté, entre autres, sur l'importance des réunions régionales. En 1981 avait lieu sous son égide une réunion des chercheures d'Amérique latine et des Caraïbes. En 1982, c'est donc au tour des pays arabes.

L'ordre du jour était relativement chargé. L'Unesco avait fait préparer à l'avance par certaines des personnes présentes sept rapports sur l'état actuel de cette recherche dans les diverses régions (le Maghreb, les pays du Golfe, etc...), rapports qui offraient également des amorces d'analyses et de théories susceptibles de servir de cadre à la recherche future. A partir de la discussion critique de ces communications, le groupe devait tenter de poser des jalons et d'élaborer des priorités pour des programmes multi-disciplinaires sur les conditions des femmes dans le monde arabe et d'aboutir à la

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mise sur pied d'une association régionale pour promouvoir cette tâche.

Malgré les contraintes de l'horaire, somme toute assez serré, et les divergences nécessaires et naturelles d'un pays à l'autre, et grâce à l'aide des interprètes qui ont bénévolement travaillé quelques heures supplémentaires 'par solidarité', le groupe a réussi dans ses objectifs, produisant un rapport final qui deviendra sous peu officiel et qui devrait constituer une base solide pour le travail encore à accomplir.

Si je parle d'interprètes, c'est que la réunion s'est déroulée en deux langues, l'arabe et le français. Certaines auraient aimé y ajouter l'américain. L'étendue de l'aliénation imposée par le colonialisme (que ce soit celui des armées ou celui des multi-nationales) se mesure mieux quand on se trouve confrontée à des savantes, des scientifiques, à qui a été refusé, dans la loi ou dans les faits, le droit de faire d'une langue pourtant aussi riche que l'arabe un outil de travail intellectuel. L'arabisation poursuit aujourd'hui son cours. Il est temps.

Etre réduite au silence dans sa langue, c'est aussi être réduite à l'état d'objet. Ainsi, bien qu'aujourd'hui la recherche autonome connaisse un essor rapide et remarquable, toutes ou presque ont fait valoir que l'Occident a fait peser et fait encore peser sur le monde arabe un regard lourd et souvent incompréhensif. Les participantes ont donc mis en garde les féministes des pays dits du centre qui, en tenant un discours sur les femmes arabes à partir de grilles d'analyse 'impertinentes', risquent, même sans le vouloir, de prolonger le colonialisme qu'elles décrient. C'est aux femmes arabes elles-mêmes, à partir de leur vécu, leur contexte, national ou politique, leur passé collectif, d'occuper l'espace réservé jusqu'ici aux occidentaux, de définir leur propre voie, de parler en leur nom propre. L'autonomie comprend aussi l'autonomie à l'égard de l'Ouest.

J'ai écouté pendant quatre jours et j'ai beaucoup appris. Malgré les amitiés que j'ai pu lier à travers les années avec différentes personnes venues du monde arabe, ce voyage constituait pour moi ma première visite en terre

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arabe. Je me réjouis que cette initiation ait eu lieu dans un tel cadre plutôt que dans un contexte de tourisme où mes rapports au pays et aux gens auraient été totalement autres. Le folklore et le culturalisme m'ont été épargnés.

Mais là, comme dans toutes les réunions du genre, ce qui se passe en dehors - les discussions autour d'un thé à la menthe, les échanges au petit déjeuner, les promenades faites ensemble - est au moins aussi enrichissant que les débats formels, surtout peut-être chez les femmes. C'est là que nous parlons de nos réactions intimes, de nos découragements et nos joies, c'est là que nous nous amusons parfois de petites plaisanteries. C'est là que nous apprenons à nous connaître, à personnaliser nos rapports.

Aussi ai-je appris que, pour récompenser l'Algérie de son rôle d'intermédiaire dans l'affaire des otages américains, les Etats-unis ont fait don à la télévision algériennes de la série complète de Dallas (!) et qu'un ancien bibliothécaire de Concordia dont certains se souviendront, Richard Dewey, qui a récemment quitté l'université américaine du Caire, travaille depuis quelque temps avec des femmes égyptiennes à l'élaboration d'une bibliographie exhaustive sur les femmes. Comme on se retrouve.

Aussi suis-je revenue avec le sentiment d'avoir établi avec certaines participantes des contacts très chaleureux qui resteront au-delà des distances de tout genre qui nous séparent et qui nous permettront, peut-on espérer, de nous retrouver de temps en temps, lors d'un congrès (peut-être le nôtre) ou tout autre occasion, comme si seules quelques minutes s'étaient écoulées depuis notre dernière conversation.

Mais ce côté anecdotique ou personnel ne doit pas masquer l'importance de l'événement ni diminuer l'impact du message que nous pouvons ici en retirer. La solidarité entre toutes les femmes du monde est essentielle; elle implique toutefois le respect et l'écoute de l'autre dans toute sa spécificité.

Remarque: L'Institut dispose de copies en anglais et en français des rapports préparés pour la réunion et devrait recevoir en temps voulu des copies de la version officielle du rapport final.

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(4) WOMEN'S STUDIES  
IN THE ARAB WORLD

Mair Verthuy

My first visit to an Arab country. My first meeting as a group with Arab women scholars engaged in research on women's issues. A memorable occasion, for me.

In May of this year, UNESCO organized in Tunis the first international meeting of experts on multidisciplinary research related to women in the Arab world. Included in the invitation were seventeen scholars from thirteen Arab countries and a certain number of observers representing mostly either U.N. agencies or official Arab organizations. The Simone de Beauvoir Institute was the only other group to be singled out for this privilege.

Thanks then to UNESCO and a travel grant from Canada's International Development Research Centre, I found myself enjoying a experience which was truly fascinating at both the intellectual and affective levels.

Similar meetings had already taken place elsewhere, thanks to the initiative of Wassyla Tamzali, herself an Algerian lawyer, who works in the Division of Social Sciences and Humanities in UNESCO. The first was a meeting of twelve experts from across the world (including the Principal of the Institute) who met in Paris in May 1980. Our function then was to prepare a report for the Director of UNESCO which would attempt to define what we meant by Women's Studies, assess the state of the discipline in the various areas and make a variety of recommendations concerning its development. One of these stressed the importance of regional meetings. In 1981, a meeting of women from Latin America and the Caribbean took place; this year it was the turn of the Arab world.

The agenda was quite heavy. Seven reports on the various regions within the Arab world has been prepared in advance; the analysis and the theories they put forward served as a framework for the work to be undertaken by the group. The critical discussions that followed were to allow the experts to outline the next steps to be taken, to define a list of priorities and to establish a regional association to encourage the development of research on women in the Arab world.

In spite of the pressure of time and the manifest differences between the countries involved, and thanks to the interpreters who volunteered extra time to support the cause, the group achieved its objectives and produced a

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working document to guide future activities.

It seems odd to speak of interpreters. The meeting took place in French and Arabic; some of those present would have liked to add American. The extent of the alienation resulting from colonization, whether it be military or economic, is only too evident when you are confronted by scholars who have been prevented, sometimes by laws, sometimes by de facto situations, from working at an intellectual level in their own language, particularly in one as rich as Arabic. Today Arabic is coming more and more into its own in the academic world. Such a return to their own roots was long overdue.

To be reduced to silence in your own language means you are also reduced to the state of object. While autonomous research by Arabs has indeed undergone tremendous development in recent years, all those present pointed out, however, the extent to which the Arab world has been reified and continues to be so by the ever watchful and frequently non-understanding eye of Westerners who have for years 'explained' the Arabs to themselves. Western feminists were then warned of the danger they run of perpetuating a neo-colonialist attitude of Arab women. It is now the responsibility of Arab women themselves, using their own experiential knowledge and addressing from within the context in which they live, to take over from the West, to define their own goals, to speak for themselves. Their autonomy includes being autonomous in relation to Western feminists.

For four days, then, I listened and learned a great deal. Over the years I had become friends with a variety of persons of Arab origin; this was, however, my first contact with them inside an Arab country. I feel very fortunate that my first visit took place in a atmosphere of work. To be tourist is to live the experience differently.

Of course, in meetings like this, what goes on outside the sessions - chatting over a mint tea, exchanging information over breakfast, side trips taken together - is at least as important (if not more so) as the formal presentations, particularly in the case of women. These intimate moments allow us to speak more freely of our emotions, our moments of discouragement, our fleeting

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feelings of satisfaction. These intimate moments allow us to laugh together, to be just a little frivolous. That is when we really get to know each other and establish warm personal contacts.

And so I also acquired other bits of information, of a different nature. Who would have guessed that, to reward Algeria for its role as go-between in the Iranian hostage crisis, the United States would have presented the Algerian television network with a complete series of Dallas (!)? Who would otherwise have known that a former Concordia librarian, Richard Dewey, who recently left the American University in Cairo, has been working with a group of Egyptian women on an exhaustive bibliography on women? The world is sometimes quite small.

So I came back having made new friends, and these links will remain in spite of the distance that separates us. These links will mean that when we meet again, possibly at other conferences, we will pick up where we left off, as if only a few minutes had elapsed. I know some of the women will be at our conference in July, 1982.

As entertaining as the various anecdotes may be, as warm as some personal contacts may have grown, it is the event itself that was significant and the message that was sent back. International solidarity among all women is essential if we are to move forward; solidarity does not mean, however, imposing our ideas on others; it means listening to each other and respecting our different options.

N.B. Copies of the advance reports are available in the Institute Reading Room as will be copies of the final report when it is published.

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(5) INTERNATIONAL  
WOMEN'S DAY

Rob Clément

The Simone de Beauvoir Institute sponsored an evening of films and speakers at Concordia, March 26, as part of the activities for International Women's Day. The evening's program focused on disarmament and the role of women in furthering the cause.

Dorothy Rosenberg of the Voice of Women told the audience of over 300, 'We will hear tonight how we must change cold war and polarization policies'.

Madeleine Parent, longtime trade union organizer, said: 'We have to stand up and say to Mr. Trudeau that we will not accept a Canadian policy which stands with the American power mongers'.

She attacked those who state that armaments production keeps us out of a recession. Quoting figures, she revealed that money spent on the manufacture of arms does not create even half the number of jobs that an equal amount would create in the area of education.

While the U.S. and Canada spend approximately 50 percent of research funds on armaments, West Germany and Japan spend 10 and two percent respectively and have been better able to compete in the economic sector.

Parent made a controversial reference to the history of Quebec and the anti-war movement here in World War II.

'French-Canadian people did not feel that they should be dragged into wars not of their making,' she said.

'We can find a way of uniting the Two Solitudes in Quebec into a strong anti-war movement', she added.

Parent feels that a strong stand taken in Québec would serve as a beacon for the rest of the country and also make a very strong statement to the government.

Mary Two-Axe Early, an early leader of the native rights movement, outlined the historically poor treatment of native people by the Canadian government.

'Indian culture teaches us that the earth is our mother', she said. 'If men fight the earth with destructive weapons then women must fight with negotiations and

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dealing words.'

Ah Fong Chung, a representative of Le Mouvement pour la libération des femmes and a native of the Mauritius Islands, spoke of her group's attempts to halt the arms race in the Indian Ocean.

She gave the example of the island of Diago Garcia and the American military buildup there. Two hundred million dollars were spent last year by the military at Diago Garcia which is more than the entire budget for the Mauritius Islands, she said.

Protests by women of the military build-up led to arrests and hunger strikes. Public pressure eventually freed the imprisoned women.

Chung said the immediate goal of her group is 'the demilitarization of Diago Garcia and the Indian Ocean,' and its long range goal is global demilitarization.

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(6) FIRST INTERNATIONAL CONFERENCE ON STUDY AND TEACHING RELATED TO WOMEN/LE  
PREMIER COLLOQUE INTERNATIONAL SUR LA RECHERCHE ET L'ENSEIGNEMENT RELATIFS  
AUX FEMMES

We're too busy to report now - next year's issue!

Best wishes to all.....

A l'année prochaine.

Soeureinement...